The Messenger.

"As the Truth is in Jesus."

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Poetry.

THE UNSEEN PRESENCE.

BY JULIANA BUTTERWORTH.

Strange that so much of God in air and sky,
Above, beneath, beyond, and close around,
In form and color, motion, rest, and sound,
In life and death, unheeding we pass by,
That we should wander with exploring eye
Searching God's works, and yet He is not found;
Within His temple stand, on holy ground,
Blind to the Presence written visibly!
How is it we can bring the distant near,
Can make the smallest as the large show clear,
And still that something shuts our sight of Him,
Or keeps our vision ever weak and dim?
Remove the film, O God! and let me see
How full the earth is, everywhere, of Thee.

—*Methodist.*

Communications.

For The Messenger.

THE DIVINITY OF CHRIST.

Can a person be a Christian who does not believe in the divinity of Christ? This question was recently asked, and several answers to it from eminent ministers and theologians were given, in the *Christian World*. The longest reply from an orthodox minister in New York, said that such a one could be a Christian, that the disciples did not know the Lord was divine until after His death and resurrection, etc. The question raises some interesting points, and we were glad to see the subject presented in the *Christian World*. But we were not satisfied with the reply given, and we do not think the editor ought to have left the matter without some further explanation. The reader might get the impression from what was there said that the doctrine of the divinity of Christ is not an essential or vital doctrine, and if it is not vital and essential, then one might well ask, what doctrine is vital? And if it is an essential doctrine, then the question arrises, can a person be a Christian who does not believe in a doctrine that is essential? And if he can be, then can he be a Christian and not believe in some other essential doctrine? Can he be a Christian and not believe in *any* essential doctrine? It is easy to see where all this would lead.

We too might perhaps say that under certain circumstances it is possible for a person to be a Christian and not believe in the divinity of Christ, but we would not like to say this and nothing more. For instance, when the divinity of Christ was not yet revealed or known, as when our Lord first commenced His ministry, men could believe in Him as their Saviour, without knowing intellectually all that was involved in their faith. Their faith might be whole, and yet its contents might not yet have become known to the mind. But when our Lord fully revealed this mystery in His death and resurrection, and explicitly taught that He is God, that He and the Father are one, and that men should honor Him even as they honor the Father, if any one with all this light should deny that Christ is divine, the question, can he do so and yet be a Christian? assumes a new significance.

Faith is both implicit and explicit. A person with but little knowledge of doctrine, may believe in Christ in such a way as to trust in Him for the salvation of his soul, and he may be a Christian in such a case, no doubt, without knowing the doctrine of the divinity of Christ. Yet that doctrine must be *implied* in his faith, and when the proper conditions are at hand for its development and expression, he must be prepared to go on to the attainment of that knowledge and doctrinal belief, otherwise he must deny Christ as the Son of God, and he who denies Christ as the Son of God cannot be a true Christian.

Before the decision of the council of *Nicœa* there was liberty for some difference of views in regard to the divinity of Christ, but when that decision was made, and men knew what was implied in the Christian faith, then he became a heretic who refused to believe in this doctrine. Hence it appears that the question may be answered in two ways, both yes and no. If the question means, whether there is any possible case in which a man may be a Christian and yet not *know* intellectually, or dogmatically, that Jesus Christ is God, very God of very God, we may perhaps answer yes. But that is not just the same thing as *not believing* that He is God, or believing that He is not God. We would hesitate in saying that a man may be a Christian, and yet not believe, at least implicitly, that Jesus is the Son of God, and therefore equal with the Father. Because, as already said, faith, in order to be truly Christian saving faith, must imply this. It must involve, or contain, this in germ, and as it becomes *explicit* it must come to this, or else it must deny Christ. So that it is a question whether *in any case* a man can be a Christian who does not *believe* in the divinity of Christ. And much more then it follows that no one, who has sufficient light and knowledge, can be a Christian who does not believe that Christ is God.

If a person can be a Christian and yet deny the divinity of Christ, then a body of men may be Christian and yet deny that Christ is God; and so we would reach the conclusion that a church may be Christian and not believe this essential and fundamental article of Christian faith. And this, we think, would be a dangerous conclusion.

The question is interesting as bringing forward some other points for consideration. One of these is this: there may be differences in the intellectual apprehension of Christian doctrine, which do not necessarily disturb or destroy the truth and validity of Christian faith. For instance, men may differ in their *doctrines* of the atonement, and yet be united in their faith in the *fact* of the atonement. The true object of faith here is *not* a doctrine or theory of the atonement, however important this may be in its place, but the atonement itself. A man may believe truly that Christ died on the cross to save him from his sins, and be a true Christian, who yet may not believe in this or that *explanation*, or theory, of the truth which his faith implicitly embraces. Therefore we ought not to set up one particular theory, wherever the Church itself, in its purest and best days, has held different theories, and say, you must believe my theory or you are not a Christian. That is to make an idol of a mere doctrine, and as such it may be a hindrance to faith, because it sets a wrong object before faith. The true object here is *Christ crucified*, not even the *crucifixion* of Christ, much less a theory of the death of Christ. Such idols there are, men's pet theories, intellectual formulas, and they bow down and worship them.

But then, again, theories or doctrines are not, therefore, unimportant. By no means. Faith and knowledge are internally related. True faith must come to know itself in true doctrine. If the doctrine becomes false it tends to vitiate the faith also. Hence the Church is rightly jealous of her doctrines. Heresy is a sin, where the individual may know the truth and yet refuses to accept it, and it is a deadly sin. In the days of persecution men were punished for heresy as the worst of crimes. Those days are over now. No physical punishment is now visited upon men for not believing certain doctrines which the Church teaches, but it is no less a sin to be knowingly heretical. The Church must sacredly guard the true doctrines of the Bible, as necessary to the maintenance of the true faith. Hence the necessity of confessions and catechisms, and of theology also. We may not cast theology, and formulas of doctrine, aside as useless, on the plea that doctrine is not faith and that a man's faith may be all right even though his doctrine be all wrong.

Here are two interesting and important points that the question at the beginning of this article has raised. On the one hand we should not identify mere doctrine with faith, and require all others to hold just the same views of truth that we hold, nor, on the other hand, should we open the door to all kinds of views as though it were no vital question what our doctrinal views are, if only our faith and conduct be right. We think no harm would result from considering these points well. Such consideration would save us, on the one side, from narrow prejudice and bigotry, and, on the other side from loose and latitudinarian views in regard to sound doctrine. Both are equally dangerous, and in avoiding the *Scylla* of the one, men often rush into, or are drawn into, the *Charybdis* of the other.

X. Y. Z.

For the Messenger.

AN OMISSION AND A DUTY.

There was no report in the Messenger of the action of the Pittsburgh Synod in reference to members of one charge moving into the bounds of another. We regard the matter of considerable importance and desire to call attention to it.

I do not remember the precise wording of the action, but in substance it was, that members moving from one charge to another ought always to take with them certificates of dismissal; and pastors were instructed to urge their members, thus moving out of their bounds, to do so. It frequently happens that individuals and families moving from the bounds of the congregation to which they belong continue to hold their membership here for years. They are loath to leave the congregation in which they have been confirmed, or with which they have worshiped, and expect to get back occasionally at communion seasons and at other times, perhaps; and, therefore, they conclude not to lift their certificates, and not to connect with the congregation into whose bounds they move. Sometimes they say: "We don't know how long we will remain, and therefore for the present we will leave our membership where it is."

In most cases, no doubt, the motive is good, but in many cases the consequences are evil, morally and spiritually injurious.

1st. Such a course has a bad influence upon the individuals themselves. If they are not identified with a congregation where they can attend Lord's day services regularly, they are very liable to become careless and forgetful of Christian duty in this regard. They often come to feel that they are under no obligation to attend where they do not belong, and, in the nature of the case, even when they do attend the preaching of the gospel, they cannot take the same interest in the prosperity of the congregation, or receive the greatest benefits. They cannot regard the pastor as *their* pastor, and, not standing to him in the relation of members, he has not the same hold upon them, or influence over them. If any of them go astray he has no right to counsel them, and does not feel duty bound to do so. The children in such families as merely live in the bounds of his congregation, even if they do come to church and Sunday-school, do not feel that he is *their* pastor, and can hardly love him or pay the same regard to his teachings that they would if they stood in right relation to him. In a word, as a rule, neither adults or children feel *at home*, or do as well morally and spiritually, if they stand aloof from the congregation in whose bounds they live, as they do if they fully identify themselves with it. That is to say, then, many, perhaps the majority of these people who refuse to bring their certificates with them, become careless and indifferent to the duties of public worship, and even to all Christian duty.

I believe, therefore, it is always of great advantage to individuals and families to at *once* connect with the congregations into whose bounds they move. Further, it is a positive duty enjoined by the constitution of the Reformed Church, and by the action of the Classes and Synods again and again.

Some pastors, it is to be feared, from purely selfish considerations, do not urge or advise compliance with this duty. They fear it may lessen the subscription to their salaries to dismiss those thus moving to other charges; and they hope that as they can keep their names upon the Church register, they will at least pay something. Other pastors are greatly attached to removing members, and, that the bond may not be too suddenly broken, advise them to leave their membership for a while with them.

But, if what I have said above be true, surely no pastor, who has the true welfare of souls at heart, will advise a member not to take his certificate when he moves into other bounds, even though it be only to remain for a year or so. On the contrary he will urge him to take his certificate, and identify himself with the people in whose bounds he lives. Sometimes consistories and members of the congregation say to any who move away: "Don't take your certificate; don't be in a hurry to leave; we want you to come back as often as you can; your friends live here, or, it may be, are buried here, and you must not take away your membership." Well, if they can persuade them to stay in person, this may be all right; but it is always bad counsel when they know they are moving away. Far more Christian would it be to say: "We are very sorry to lose you, but if you move away the proper thing to do is to take your certificate with you. Be true to your church, your soul and your God wherever you go."

2d. Not only is it frequently morally and spiritually injurious to individuals to refuse to identify themselves with congregations into whose bounds they move, but it is a wrong to the Church. Wherever our confirmed or baptized membership live they ought to make their influence for good felt to the utmost extent. They owe it to those into whose bounds they move to unite with them in works of Christian extension. They may not just like the pastor or the people as well as those among whom they formerly lived, but now that they have come to live among a new people, it is their duty to help them in their church work. They can only do this properly when they unite with the Church. It is a bad example to remain outside—keeps others out—and creates the impression that there is something wrong, either with themselves or with the people among whom they have come to live. Perhaps the impression made is that the pastor is not as good as their old pastor, and thus they hinder him in his work and usefulness. In any and every view, wrong is done when God's professed people refuse to identify themselves with congregations in whose bounds they live, especially of their own denomination. For this reason the constitutition of the Church and the actions of Classes and Synods, make it the duty of *all* church members moving into bounds of other congregations to take their certificates with them. If they only remain a short time, it is a very easy thing to lift their certificates again when they leave for other bounds, or return whence they came. It is to be hoped that pastors and consistories will not discourage, but encourage this move in the right direction. If they do all will be the gainers by it in the end.

J. W. L.

DEATH OF REV. J. B. THOMPSON,

This well known brother ceased from his labors on the 16th ult.

We are indebted to the *Christian World* for the following obituary notice:

Rev. Joseph Bernhard Thompson died at Canaan Centre, Wayne County, Ohio, on the 16th day of October, aged sixty-two years, two months and seven days.

The circumstances of the death of Bro. Thomson are peculiarly sad; he had served the good people of the Canaan charge only seven months, but during this short time had endeared himself and felt at home so much that he desired to establish a permanent home at Canaan with his family. The day of his marriage was drawing near, but the day of his death preceded that event. On the 6th day of October he was suddenly felled with a stroke of palsy, and after remaining in a state of unconsciousness until the 16th, he died at 3 o'clock p. m., and was buried on the 18th day of October.

Bro. Thompson was a son of Edward F. and Debora Thompson, he was born on the 9th day of August A. D. 1820. He was baptized in infancy and at the age of seventeen was confirmed by Rev. J. C. Guldin, pastor of the Reformed Church at Trappe, Montgomery County, Pa. Soon after he entered the college at Mercersburg and graduated in the seminary of the same place. After examination and licensure he entered upon the Western field of labor. In the year 1848 we find him first in Mansfield, where he preached his first sermon from the text Exodus xiv. 15, "And the Lord said unto Moses, Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward." The record of sermons preached shows his activity of labor in destitute places; often he preached in school-houses. The following were the principal places of his labors in Ohio for a longer or shorter period: Tarlton, Delaware, Fremont, Sidney and Dayton. After being a short time at Dayton he was elected to the Superintendency of the Orphan Home at Butler, Pa., of which he had charge for seven years. Then followed five years' service in the Red Bank charge in Clarion County, Pa. Here his wife died and he was left with a family of nine children, some of which were very young. In March of this year he returned to Ohio, accepting a call from the Canaan charge, Wayne County. Here he felt at home among a grateful people, so much so that he desired to establish himself by marrying again, and thus provide a companion in his labors and a mother for his children. However, God disposed otherwise, for the day before his burial had been set apart for his marriage. The family consisted of eleven children, two of which are dead. The youngest child is seven years of age. It was a sad duty to go in the midst of these bereft children, the large number of whom needed parental care. However, we believe their lot has fallen into a pleasant place, for the good people of the Canaan charge will provide homes for them. We called a meeting in the afternoon of the day of the burial, at which meeting a committee of guardians was appointed from the consistory and a committee to collect and pay funeral expenses, and, it was voted that the salary for the whole year be collected and paid over to the guardians for the benefit of the children. For all these kind offices of love may the Shepherd of the lambs abundantly bless the Canaan charge.

The funeral services were conducted by the undersigned, Revs. Albert Gonser, Dr. Kemmerer, Edwin Beck and C. C. Ball. F. A. Owen of the Methodist Church, assisted.

The memory of the righteous shall not perish. I ask the prayers of the Church in behalf of Bro. Thompson's children and those kind families who gave them a home. Nevin Thompson, one of the children, was consecrated by his father to the work of the ministry; the child is anxious to realize the prayers of his father: will the Church keep an eye on him and provide the means?

F. Strassner.

P. S. The last sermon preached by Bro. Thompson was from the text Luke xii. 31, "But rather seek ye the kingdom of God, and all these things shall be added unto you."

The Parson in Mirth.—The Country Parson is generally sad, because he knows nothing but the Cross of Christ, his mind being defixed on it, with those nails wherewith his Master was: or if he have any leisure to look off from thence, he meets continually with two most sad spectacles, sin, and misery; God dishonored every day; and man afflicted. Nevertheless, he sometimes refresheth himself, as knowing that nature will not bear everlasting droopings, and that pleasantness of disposition is a great key to do good; not only because all men shun the company of perpetual severity, but also for that when they are in company, instructions seasoned with pleasantness, both enter sooner, and root deeper. Wherefore he condescends to human frailties both in himself and others; and intermingles some mirth in his discourses occasionally, according to the pulse of the hearer.—*Geo. Herbert.*

Family Reading.

THOU KNOWEST.

Lord, Thou knowest, only Thou,
Just how to lead,
Just what cross 'tis best I bear,
Just what lot 'tis mine to share,
Just what I need.

Lord, Thou knowest, only Thou,
Just what is best,
'Mid the world's soul-wearing fret,
Burning heat or chilling wet,
In Thee is rest,

Lord, Thou lovest, and Thy love
Doth bring no smart,
Dearest earthly love may fail;
Thine outlasteth every gale,
And fills the heart,

—*Hannah Coddington.*

THE DOCTOR'S STORY.

"I want to tell you a story, young man."

The speaker was the Rev. Joseph Mentor, D. D., a gray-haired, large-brained, keen-eyed, sweet-faced, grand old Christian. He sat in his own parlor, which was not a parlor, after all, but a sort of study; lined with books on every hand, almost crowded with easy chairs; convenient little writing-tables occupying cosy corners, with all the appurtenances thereto lavishly furnished, coaxing the privileged guest to write his letters, or arrange his neglected accounts, or read items from the various journals of the day, at his elbow, as his taste might dictate.

The present occupants of the room were three—the aforesaid Doctor, leaning back at rest in his favorite study chair. His life had been a long, grand one, and if ever disciple of the Master could afford to rest, on earth, the Rev. Joseph Menton might have claimed the privilege; yet his very rest was active. The Doctor's son, a young man of twenty-five or so, now co-pastor, who had excused himself to their guest, in the manner that one may treat guests who are almost as much at home as they are themselves—on the plea that there were two important letters to answer, for the evening mail—and then had turned to one of the writing-tables, leaving his father to entertain the young man with a pale face and scholarly air, who sat in a half-dejected attitude, in the straight-backed, old-fashioned chair near the Doctor. It was to him that the old gentleman had turned, with the apparently abrupt statement:

"I want to tell you a story, young man."

That the young man would be glad to hear any story that Dr. Mentor might choose to honor him with, was evident from the flash of his eyes and the instant look of interest that overspread his face.

Then the Doctor began: "About a month ago I attended the funeral of a man in whom I have taken a deep interest all my life. He was an old man, and a plain man all his life; yet, though I have attended a great many funerals in the last half-century, I don't think I ever saw a greater uprising of the people to offer the last tribute of respect and affection to a plain man in their midst. I want to tell you a little about that man. Miller, his name was, Daniel Miller; he was older than I, and in my young days I used to watch him from his pew in the church. I liked his face, even then, before I knew him; a grave, half-sad face, yet never gloomy—only a look of patient resignation to the inevitable. A Christian man he was, one of the sterling sort. Talk with anybody in that town about him, and they would pay almost instant tribute to his sterling worth, and almost always close with: 'What a pity that such a good man as he should be so hard of hearing.'

"That was his trouble, and a great trouble it was. I suppose it was the means of breaking in pieces a number of plans of his youth. Well, the thought was written all over his patient, sad face: 'I am hard of hearing and growing worse. It destroys my usefulness, it hinders my work in every direction, it makes me appear unsocial and unsympathetic; in short, it is a burden hard to be borne.' As I watched him, I could see that this feeling grew upon him; grew with his infirmity, and that progressed quite rapidly.

"You have no idea, I suppose, what a drawback it was to him on all occasions. It got so that he didn't dare open his lips in the prayer-meeting. He would look all around him, to see whether anybody was speaking, but some of the members had a way of keeping their seats when they talked, so he found that he couldn't tell by their position, and once or twice he arose and began to pray when some one was talking; he was a diffident man, and it embarrassed him dreadfully. Then he used to say that he never knew whether what he had to offer was in a line with what had been said, or was very wide of the mark; and if the minister asked him to pray, he had to shout out the request, and sometimes poor Mr. Miller couldn't hear it, and his wife would have to give his elbow a nudge, and lean over and whisper to him loud enough for all in the house to hear: 'He wants you to lead in prayer.'

"It was a real embarrassment all around. People didn't wonder that he gradually grew into the feeling that he couldn't take part very often in religious meetings; though I never thought that was right; I always believed that his prayers would be in a line with what the Lord wanted to have said, and that he would be safe enough, whether he followed the line of the others or not.

"So it went on, Daniel Miller growing deafer and deafer, and the patient, sad look on his face deepening, and the feeling growing on his heart that he wasn't of any use to the Church of Christ that he loved with all his soul.

"One day somebody in that church had an inspiration. 'I tell you what it is,' one of the members said, bringing down his doubled-up fist on the seat before him for emphasis, 'I believe we ought to make Daniel Miller our treasurer. That thing would suit him, and he is just the man to do the work.'

"'But Daniel Miller is so deaf,' objected one. 'He grows worse and worse; I notice that his wife always has to find the hymns for him, and the place in the Bible, and point to the text.'

"What if he is deaf?' said his champion; 'a man doesn't have to hear in order to add money and keep accounts, and made out bills and send them out, and keep everything straight. I believe it is work that he could do, and I believe it would do him good; make him feel that he can do something for the church, and that we have confidence in him. I tell you what it is, brethren, I'm going to propose his name at our next election.'

"Well, he was as good as his word, and sure enough, all the people said 'Amen.' They did it with so much enthusiasm, and with such a look on their faces, that said 'What a splendid idea! I wonder we never thought of it before,' that there was quite an excitement, and Mrs. Miller looked about her, and the tears began to gather in her eyes, and she put her head down suddenly on the seat in front of her. She was a grand, good woman—a helpmeet to her good husband in every sense of the word.

"Well, Daniel Miller looked around with that meek, inquiring look on his face, a little troubled, as much as to say, 'Are you having a good time, brethren, or is there something going on in the Lord's house that oughtn't to be; I'm jealous for His honor; I hope all is well.'

"The chairman got out of his chair of office, and went down the aisle, and bent over Mr. Miller, and said in a good, loud voice, 'You have been elected our church treasurer by a unanimous vote.'

"You ought to have seen his face then; it was a picture. It flushed and glowed, and his eyes grew dim, and his lips quivered, and it seemed for a minute that he couldn't speak at all. Then he stammered out something about not being fitted for the work—his infirmity being so great; he wished he could do something, he would be glad to, if he could, but maybe it was a risk to try it.'

"Then the chairman put down his mouth to his ear again, and called out, 'We all stand ready to go your security, every one of us.'

"And then, sir, if you will believe it, that decorous assembly, made up of a class of people who believe every one of them in doing things decently and in order, just clapped their hands, and he understood it, and he got out his handkerchief very suddenly. You never saw anything work more like a charm than that arrangement did all around.

"Daniel Miller took hold of the work with a will, I tell you, and the work was never better done. His 'infirmity,' as he always called it, was a positive advantage to him. There wasn't any use in trying to tell him how the accounts stood, or explain away this, or that; he couldn't hear; it all had to be reduced to writing. And when a man sits down in quiet to make a written account of anything that another man is expected to fully understand, why he uses language carefully, don't you see? You don't suppose they were foolish enough, when his year was out, to go and put in another treasurer, do you? Not a bit of it; the machine was running too smoothly. They elected him again by as large a vote as before.

"'It does my heart good,' one old lady said, 'to see Daniel Miller go up for the collections on Sundays. He does it with such a glad look on his face, as if he had found out something he could do for the church, and do well.'

"He did it well, too; no mistakes. By-and-by he began to send out little notes with his bills: 'We owe it to our pastor to pay his quarter's salary on the day promised.' Well, sir, when the next quarter's salary was paid the morning of the day on which it was due, without having been asked for or run after, that minister thought the millennium was about to dawn! He hadn't been used to that sort of thing. You never saw anything like the promptness with which pew rents were paid in the church. If a man was twenty-four hours behind time, he was almost sure to receive a call from Mr. Miller; no writing notes this time. That man understood human nature well. Just imagine a gentleman standing in his store or office, and trying to carry on a conversation with Daniel Miller about not having paid his pew rent. 'Money has been a little short with me lately,' he begins, 'and I thought a few days' delay—'

"What is it?" interrupts Daniel, with his hand to his ear. "I'm hard of hearing, you know; speak a little louder, please."

"Do you suppose that man is going to yell out for the benefit of the passers-by that he is a little short of money, and had deliberately planned a few days' delay for his minister? The way it worked was for him to scream out, 'You shall have the money at noon to-day, Mr. Miller.' Very likely he grumbled that he wouldn't get caught in that trap again, and he didn't. People didn't enjoy calls from Daniel Miller, when they owed the church any money. I watched that thing with the greatest interest. It grew all the time. It made a wonderful difference in Daniel's life; he kept his head straighter, and walked faster on the street. The church was large, and there was a good deal of business to be transacted, and Daniel had no temptation to brood over his infirmity. Then he knew just what was going on; just what the church gave to Foreign Missions, and Home Missions, and all benevolences. He had no need any more to wonder painfully what was being done, and after hesitating over it a good while make up his mind to ask somebody, and feel sorry for them all the time to think they had got to answer him. Indeed, people had to come to him for information. Nothing could be paid for, not a cent of money could be sent anywhere, or done anything with, unless the thing passed through Daniel Miller's hands. And I tell you the treasurer's reports of the church were curiosities. They were managed with such exactness and clearness. He had a little witch of a daughter, Nettie her name was, as pretty as a picture.

"Do you remember her, my son?"

"Yes, sir, distinctly," came promptly from the table where the son was writing letters.

And the Doctor continued: "Her father made her his clerk almost as soon as she could talk plainly, and begin to train her up to business habits and business terms; he took her with him a good deal. 'Daniel Miller's ears' we used to call the bright little thing; and she was as bright as a diamond. We used to notice that Daniel could hear her to the last better than anybody else, even his own wife. 'She's got a voice like an angel,' he said to me once; 'I know by her that I shall be able to hear the angels.' His hearing grew steadily worse. For a good many years he was able to hear some of the sermon, the loud parts as he used to call them, but by degrees he lost the power of doing that. 'Did you hear?' the minister would shout at him, after service, as he came up for the collection. He would shake his head, but his eyes would look bright as he answered: 'No, sir, not with my ears; but I've got it here.' And he would lay his hand on his great, noble heart. It was true, too, and he went out and lived it a great deal better than many who heard everything. You must understand, young man, that I am covering a good deal of ground with this long story. The years went by, and at each election Daniel Miller was reinstated, until at last that congregation would have laughed in the face of any man who had suggested a change. 'What should we do without Daniel Miller?' That is as near as they ever came to mentioning the time when they might have to do without him; and the time came when they said that in lowered tones, and with a hint of tears; for he was growing an old man, and the church couldn't afford to lose him.

"Bless you! I hope you don't think that keeping the finances of the church straight was all the man did? It would take all night to tell you half the things that grew out of it; and then it wouldn't be told, it can't be. The Lord of the vineyard is the only one who has the whole story. I told you he took to writing little marginal readings on the church bills and receipts. Well, is there any reason why marginal readings on church bills can't be about other matters than money? The 'words in season' that this deaf man spoke in this way, in quite hours, to one and another of the flock, and the fruit they bore, I know something of, a good deal of, in fact; but, as I tell you, the Master is the only one who knows the entire record.

"One night he had a new idea, or rather he worked out what was to him an old idea. He went on Saturday evening to the parsonage with the quarter's salary; he apologized for intruding on Saturday, but said he: 'According to date this money should be paid to-morrow morning, and of course I couldn't do that, so I made bold to come to-night.'

"Well, he happened to be one of those men who never intrude on a pastor, no matter what time they come; so his pastor told him he was glad to see him, and would talk with him while he finished and put up his sermon; but Daniel didn't seem to want to talk; he watched that sermon with a curious, wistful air. At last he spoke: 'I've been turning a ridiculous idea over in my mind for a long time; I don't suppose it could be done, but I've thought sometimes that I would just like to try an experiment, and read over one of your sermons before you preached it, and see if I could follow you from the pulpit better after that.' It was a queer notion, but it took the pastor's fancy. The fact was he loved Daniel Miller so much that almost anything he said took his fancy, and he handed over the sermon and told the old gentleman to try it by all means, he could have it as well as not. It would have done your heart good to see Daniel Miller's radiant face the next day. 'It worked, sir, it worked!' he said to the pastor, and he rubbed his hands together like a gleeful boy, 'I could follow you right along a good piece at a time.' If you'll believe it, that thing grew into a regular custom; the pastor had a boy, a bright enough fellow, who was always ready to scamper over to Daniel Miller's with the sermon on Saturday nights, as soon as the minister could spare it, and wait while Daniel Miller went over it. Fact is, as the years went by, he was more willing to do that than any other errand the father could get up, and he and Nettie went over church accounts, and some other accounts together, many a Saturday night. But I happen to know that the pastor came to have a queer feeling that he couldn't preach a sermon until Daniel Miller went over it! That might be in part because he discovered that the old man had a way of going over it on his knees, and every sentence he came to that seemed to him ought to do a certain person any good, he would pray: 'Lord, bless that to John Watkins,' and so on, you know. Little Nettie, she let that secret out to the boy one night; and the minister came to feel that Daniel Miller was the associate pastor, and was praying the sermon into the hearts of the people all the time it was being preached. When a minister really feels that, he preaches carefully, I believe.

"Well, sir, it was a wonderful life; and when it ended, as I tell you it did, a little more than a month ago, I never saw anything like the demonstration; and I didn't wonder at it. Twenty-nine years they had elected that man to office, and the Lord had elected him to a much higher office here on earth; his little notes bore a big harvest; and when the Lord called him to his seat in the church triumphant, the church on earth looked around for some one on whom his mantle could fall, and I tell you it seemed for a time impossible to do without him. Why, I moderated the meeting for them when they met to try to fill his place, and they just spent the first half hour in tears and praying! Such lives tell. 'Infirmity,' indeed! God grant us more men like Daniel Miller."

"What became of Nettie and the boy? Did they get their accounts all settled?" It was the first time the intent listener had interrupted the old Doctor's vivid story. Indeed, it could not be called an interruption now, for the Doctor had paused, and let his thoughts run back into the tender past. He roused himself with the question and laughed a little.

"How is it, my son?" he asked, looking over toward the writing-table, "Have you and Nettie finished the accounts, or are they open yet?"

"We mean to keep them open, sir, until we join the 'church triumphant.'" The young man answered quickly; albeit his voice was husky, and he brushed his hands hastily over dim eyes. Then he turned to the guest.

"My father has given you a true picture of my father-in-law's fruitful life; as good a picture as can be drawn on the moment, but it is as he says: no one can tell the story in its fullness. I think we shall have a wonderful account of it some day."

There was silence in the pleasant room for a few moments. Then the guest turned to Dr. Mentor. "Thank you," he said brightly, "thank you very much; they say that 'a word to the wise is sufficient,'" and he stammered as he tried to speak; then he arose to go.

"Father," said the son, returning from seeing the guest to the door, and stopping for a moment before his father, "Do you think Frank Horton in danger of becoming deaf? or is it because he stammers, or just what is the hidden purpose of the story.

"Well," said the Doctor, "I told him that story because he is like Moses, 'slow of speech and slow of tongue.' I think he caught the lesson, and will put it in practice. I am told that he is a very bright, earnest Christian, but that he broods over his infirmity and is very sad; you can see it in his countenance. There is a niche for him, just where, perhaps, the infirmity will tell for God's glory. Look at your father-in-law. I tell you there is a defect in most lives, an 'infirmity' of some sort, that grace must supplement. It is not for us to fold our hands and say, 'What a pity!' but to help find the niche where the marble fits. Mr. Horton is like Daniel Miller. He could not be a good Sunday-school teacher, or elder, or minister, but he can do something."—*Journal and Messenger.*

WOMAN.

Not she with traitorous kiss her Saviour stung,
Not she denied Him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at His cross and earliest at His grave.

—*Barrett.*

INTENSITY OF SCRIPTURAL PRAYERS.

The scriptural examples of prayer have most of them an unutterable intensity. They are pictures of struggles in which more of supposed desire is *hinted* than that which is *expressed*. Recall the wrestling of Jacob: "I will not let Thee go except Thou bless me," and the "panting" and "pouring out of the soul of David," "I cried day and night, my throat is dried." "I wait for my God," and the importunity of the Syro-Phœnician woman with her, "Yes, Lord, yet the dogs under the table eat of the children's crumbs;" and the persistency of Bartimeus crying out the more a great deal, "Have mercy on me!" and the strong crying and tears of our Lord, "If it be possible—if it be possible!" There is no easiness of desire here.—*Still Hour.*

ARRANGEMENT OF ROOMS.

Give your apartments expression, character. Rooms which mean nothing are cheerless, indeed. Study light and shade, and the combination and arrangement of drapery, furniture and pictures. Allow nothing to look isolated, but let everything present an air of sociability. Observe a room immediately after a number of people have left it, and then, as you arrange the furniture, disturb as little as possible the relative positions of chairs, ottomans, and sofas. Place two or three chairs in a conversational attitude in some cheery corner, and an ottoman within easy distance of a sofa, a chair near your stand of stereoscopic views or engravings, and one where a good light will fall on the book which you may reach from the table near. Make little studies of effect which shall repay the more than usual observer, and do not leave it possible for one to make the criticism which applies to so many homes, even of health an elegance, "fine carpets, handsome furniture, a few pictures, and elegant furniture, but how dreary!" The chilling atmosphere is felt at once, and we cannot divest ourselves of the idea that we must maintain a stiff and severe demeanor, to accord with the spirit of the place. Make your homes, then, so easy and cheerful that, if we visit you, we may be joyous and unrestrained and not feel ourselves out of harmony with our surroundings.—*Art Review.*

In "Thoughts for Mothers" the bright little paper *Dew Drops* calls attention to an important practical truth in this wise:

"The mother who avoids passing any but pleasant comments on others in the presence of her children will succeed best in giving to the world warm hearted and sympathetic men and women, who shall assist in lightening the burdens of their day and generation.

We might add as a specific application of this truth a warning to parents not to criticise their child's teacher in its hearing, still less to speak disparagingly or evil of him. Nothing they can do will as speedily and completely paralyze that teacher's influence and usefulness. It may be thoughtlessly done, but it is cruel to the teacher and to the child.—*Moravian.*

PATIENCE.—The prisoners confined in the tower of London sometimes made inscriptions upon its dreary walls. The following is one: "Be friend to one. Be ennemye to none." A square frame contains the following from the same hand, dated Sept. 10th, 1571:

"The most unhappy
man in the world is he
that is not pacient in adversities. For men are not
killed with the adversities
they have; but with ye impacience which they suffer."

CERTAINLY were there more of heaven in the church there would be less of infidelity in the world.

Selections.

I never knew an audience tired of preaching so long as the preacher presented fresh thought out of his own mind, in a sincere and earnest way.—*J. M. Hoppin.*

God's sweet dews and the showers of grace slide off the mountains of pride and fall on low valleys of humble hearts, making them pleasant and fertile.—*Proverbs of the People.*

The best of men is unworthy to loose the latchet of Christ's shoes, yet the sinful woman might do as she would with His sacred feet. Desert may not touch His shoe-tie; love may kiss His feet.—*George MacDonald.*

And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents, like the Arabs,
And as silently steal away.

As the moon shines not by its own light, but by giving back the radiance which the sun sheds upon it, so our hearts can no otherwise shine in holiness than by giving back, in the exercise of adoring gratitude, the light of the Divine Love, as manifested to us in Jesus Christ.—*Dean Goulburn.*

No condition is less promising than that of a person in the church, and believing himself a Christian, yet not acquainted with the true experience of renewing grace. When the number of such increases the spiritual atmosphere becomes stifling, and an apathy, as of sleep tending to death, paralyzes the church.

What does that man do who repeats the Lord's Prayer, saying "Forgive us our trespasses as we forgive them who trespass against us," while his heart is full of wrath against his neighbor because of some real or imaginary offense? He prays, but for what? Not for pardon, but "for a curse on his own head." His request is equivalent to asking Heaven not to forgive him. What a shocking prayer!—*Zion's Herald.*

Useful Hints and Recipes.

APPLE SHORT CAKE.—Slice enough tart apples to fill two round pie tins. Make a crust out of one teacupful of sour cream, a teaspoonful of soda, a little salt, and flour to roll out. Roll out upper crusts, fit over the apples and bake. The fruit should be juicy, and no water added. When done, turn bottom upwards, sprinkle over sugar and a few bits of butter, turn back again, pile one on the other, and serve warm with cream or as you please.

EGYPTIAN HANGINGS.—Double cotton-plush, or canton-flannel hangings, for curtains, come in rich Egyptian colors, the oriental cross-striped goods; dark crimson, brown, verd-antique and yellow are some of the colors. They also make pretty sofa blankets, bound with bright ribbon on the raw edges. These goods come very wide, a yard-and-a-half. Cotton plush also comes in cretonne patterns, with flying birds and flowers on buff, blue or rose colored grounds.

MAPLE CHESTNUTS (GLACES).—Beat the white of one egg to a stiff froth; stir in enough powdered sugar to make it like hard frosting; dip the chestnut meats (which you have taken care to remove from the shells without breaking after they have been slightly roasted) in a syrup made by boiling for two or three minutes two tablespoonfuls of maple sugar in one of water, or in this proportion. Frost them afterwards with the prepared egg. Dates may be prepared in this way, and butternuts, and English walnuts also.

Miscellaneous.

A BRIDGE.

LYDIA M. MILLARD.

[*From the Swedish of Bishop Tegner.*]

There builds a bridge o'er sea and strand,
It builds itself of pearls and gold,
Nor rises slow by mortal hand,
A moment doth its arch unfold.

Beneath that bridge no mast doth fall,
And none pay toll to cross it o'er,
No mortal strength can move its wall,
And yet no child can walk its floor.

Born like a dream, like dream it falls,
Yet none its beauty can forget,
Now tell me where to find its walls,
And who its perfect arch hath set?

—*Exchange.*

Science and Art.

Meissonier's *Polichinelle*, which has long been in the possession of a Viennese collector, has been purchased by a Parisian amateur, M. Secretan, for 40,000f. The picture is one of Meissonier's minutest, measuring six inches by four inches.

They propose to do something in Italy in March next for Raphael by way of celebrating the four-hundredth anniversary of his birth. At Urbino a monument is to be erected of white Carara marble, prizes for which have been offered to competitors.

A physician in Virginia has discovered that the repeated vaccination of a small-pox patient lessens the severity of the disease, even after it is fully developed. The eruption was not so great, the pustules were fewer, and no scars were left, and in hundreds of cases there were no deaths.

A fresh portrait of Columbus has lately been discovered in the Madrid Museum. For some years an oil-painting representing a white-haired man in an eighteenth-century wig had borne the name of the great explorer, but the costume was of a most later date than the time of Columbus, and this anachronism, together with several other circumstances, made the inspector of the Museum suspect that the picture had been tampered with. Rubbing the paint in one corner, he found the gilt letter "C" underneath, and by scraping a little further the inscription, "Columbus Ligur; Novi Orbis Reptor," was discovered. Gradually the outer coating was peeled away, revealing an excellent likeness of Columbus as a young man. The features strongly resemble those of the Duke of Vergara, who lately presided at the Congress of Americanists in Madrid, and who, as a direct descendant in the thirteenth generation, prides himself on possessing the family projecting under-lip and curved nose.

Dr. Sturtevant, Director of the New York Agricultural Experiment Station, has been investigating the depth to which the potato sends its roots after food. "On August 5," he says, "we selected a potato plant which was growing on a high ridge, the seed having been planted six inches deep, and by digging a trench alongside so as to expose a section of the soil, and then washing out the roots with a stream of water, we found one root reaching thirty-four inches below the top of the ridge, or twenty-eight inches below the tubers, or twenty-two inches below the surface of the ground between the ridges. The deeper roots appeared more fibrous than those that were near the surface, and they diminished very little in size after attaining a distance of six inches from the stem. Very few roots were found above the tubers, and such as were found were short and thick. The soil at the extremity of the lowest roots was coarse gravel, and the heavy character of the clay upon which the potato was planted rendered it difficult to trace the finest roots in their positions. We could not but note the appearance, as if the cooler layers of the soil were more congenial to the roots of the potato than the warmer upper layers."

Items of Interest.

Socialistic disturbances have taken place in various parts of France. At Lyons they are so serious that troops occupy the railway and all strategetic points in the city. The forts dominating Lyons are prepared at the word of command to lay any portion of the city in ashes.

In his history of Bowdoin College Professor A. S. Packard says he remembers Hawthorne as he looked in the recitation-room with "the same shy, gentle bearing, black, drooping, full, inquisitive eye, and low, musical voice that he ever had, and Longfellow, sitting two seats behind Hawthorne, a fair-haired youth, blooming with health and early promise."

Women are now eligible to school offices in Illinois, Iowa, Kansas, Virginia, Massachusetts, Michigan, Minnesota, Pennsylvania, Vermont, Wyoming, and to any office in Wisconsin except State Superintendent. Mississippi has a State Board of Education, which includes the Governor, Lientenant Governor, and eight other persons, one of whom is a woman.

The movement for the higher education of women in England, which led to the establishment of various excellent colleges for them, seems to be justifying itself by practical results. Miss Betham Edwards is an acknowledged authority on Egyptology; and Miss Margaret Harkness is now delivering a course of lectures on the Ancient Assyrians at the British Museum.

London *Truth* says:—"Can we not take example by the United States? That country wisely never interferes except when its own interests are directly menaced. And what is the result? It does not squander money on a huge army, its 3 per cent. stock is quoted at a higher price than our consols, its artisans are laying by money, its agricultural population acquires homesteads, and the great Republic is prospering beyond all other countries."

At a teachers' meeting in Pennsylvania the other day Superintendent Luckey of Pittsburgh public schools opposed the use of the spelling-book. When a word stood by itself it was dead, he said; when put into a sentence it had life; and a spelling-book generally did more harm than good. He ridiculed the popular method of teaching elocution, and declared that pupils could deliver the speeches of Webster, Calhoun, and Clay finely, but when asked to read a newspaper could not do so intelligently. He advocated the reading of newspapers in schools, and stated that in the Pittsburgh public schools the geography was only a book of refereuce, the daily papers being the means by which geography was taught. Scholars thus associated places and events readily and were not likely to forget either.

The Great St. Bernard establishment costs between $6,000 and $8,000 a year to maintain. It accommodates from 16,000 to 20,000 visitors every year, to whom, in accordance with old tradition, no charge is made, but in the hall stands a strong box, into which any one may put what seems to him a proper acknowledgment. It is a painful reflection on human nature that the sum found annually in the strong box barely represents what would be a moderate hotel charge for a thousand guests. In commenting on the miserable meanness, which falls very hardly on an establishment which can very ill afford it, a contributor to the London *Graphic* observes that the system pursued is quite inconsistent with the conditions of modern travel, Cook's tourists, &c. The monks are robbed and honest people made uncomfortable. Much better charge the rate of a moderate hotel.

Some experiments have been made at Salem, Mass., to ascertain the tractive force requisite to move street cars and vehicles on a macadamized road. The apparatus used consisted of an inclined plane, at the upper end of which was an iron wheel, over which passed a rope. A loaded box car, weighing, with its contents, 12,820 pounds, was drawn up the grade by a weight of 970 pounds suspended at the other end of the rope. A smaller car, weighing when empty 2,730 pounds, was occupied by fourteen persons, and drawn up by 339 pounds, and when unoccupied by 176 pounds. An ordinary load of sand on a macadamized road started by 514 pounds, and an empty hack, weighing 1,550 pounds, by 196 pounds; the same hack, with four passengers inside, required 230 pounds to move it. On a level road, the load of sand was started by 240 pounds, while the large box car yielded to 56 pounds.

A New York *Bulletin* reporter obtained permission some time ago to see the vaults at the New York sub-treasury, in which the silver now accumulating so rapidly is deposited. He was courteously ushered by Sub-Treasurer Acton through the offices, and then lowered by a lift to the vault. Its entrance is guarded by a massive safe door, with complicated lock. Underneath the vault are, it is said, twenty feet of solid granite, and the sides are about eight feet in thickness. The vault is divided into twelve compartments, each having its door of stout wire. Here are stored, in 28,000 canvas bags, no less a sum than $28,000,000 in dollars and smaller silver coinage. The money weighs 800 tons. This immense stock of silver coin has been received, it is stated, within the past two years. To the door of each compartment is attached a label stating the value of its contents. This accumulation is expected to grow larger so long as the coinage of silver goes on. The public dislike handling it in large sums, provided greenbacks or certificates can be obtained.

The site of the old post office, New York city, recently sold, was bought by the Reformed Consistory for £575 in 1726. The church was 100 feet long and 70 broad; the tower and belfry were at the North end; the pulpit stood at the middle of the East wall until 1764, when it was moved to the North end; the entrance was from Nassau Street. The whole plot measured 184.8 feet on Nassau, 115.10 on Liberty, and 110.8 on Cedar street. The bell was cast in Amsterdam, many citizens throwing silver coins into the bell metal. The building, known as the Middle Dutch Church, was opened for service in 1731. During the Revolution, the British occupied it as a riding-school for dragoons, tearing down the stairs and pulpit; the bell by permission was taken down and hidden; after the evacuation it was rehung, and remained in the tower till 1844; it is now in the belfry of the Reformed Church in Lafayette Place. Dutch alone was used in the services till 1764; afterwards Dutch and English were employed until 1803; from that time only English. The last sermon, a historical discourse, was preached by Rev. Dr. Knox, Aug. 11, 1844. The building was leased to the U. S. in 1844, and was used for a post-office until 1875, having been purchased by them in 1860. During the draft riots in 1863 the clerks were armed, and an unloaded cannon planted in the doorway of the old tower on Liberty street. Since 1877 the building has been used for retail business, offices, and other purposes. The property was sold, according to an act of Congress passed last July, at auction, and brought $650,000, Mr. Herman H. Cammann being the real estate agent acting for the purchaser. The Chamber of Commerce has in it an equitable interest of $50,000 paid out in 1860, to assist the U. S. in buying the property; but this interest was not recognized in the act of Congress of July last.—*Christian Intelligencer.*

Personal.

Mr. Herbert Spencer is enjoying improved health at Newport.

The Rev. Mr. Spurgeon is at Mentone for the benefit of his health.

Cetewayo is residing as a free man at his former place of detention, near Cape Town, pending his return to Zululand.

Rev. Joshua Jager, of Allentown, Pa., recently celebrated his eightieth birthday, and the fifty-fifth of his entrance into the ministry.

The Rev. the Earl of Mulgrave intends, it is said, soon resigning the vicarage of Worsley, England, and coming to America as a missionary in British Columbia.

The Rev. Robert Paine, D. D., Senior Bishop of the Methodist Episcopal church, South, died at his home in Aberdeen, Miss., October 20th. He was born November 12th, 1799.

Sir Garnet Wolseley and Sir Beauchamp Seymour, who are to have peerages, were offered either a pension of $10,000 a year for life or a sum of $250,000. Naturally and wisely they elected to take the latter.

General John Pope has been promoted to the Major Generalship made vacant by the retirement of General Irvin McDowell, and Colonel R. S. Mackenzie, of the Fourth Cavalry, becomes Brigadier General.

Farm and Garden.

Horseshoes made of three thicknesses of rawhide compresoed in a steel mould are used to some extent in England. They weigh about a quarter much as an iron shoe, and are said to wear longer.

The frequent plowing or spading of a chicken yard not only incites the hens to renewed scratching, but it mingles their droppings with the soil and thus promotes health and cleanliness.

OUR RECEIPT FOR MAKING SAUER KRAUT.—The best we ever ate we made ourselves for many years, and for a considerable time with our own hands; and always from Savoy cabbage. It was manufactured in this wise: In the first place let your "stand" holding from a half barrel to a barrel, be thoroughly scalded out; the cutter, the tub and the stamper also well scalded. Take off all the outer leaves of the cabbage, halve them, remove the heart and proceed with the cutting. Lay some clean leaves at the bottom of the stand, sprinkle with a handful of salt, fill in half a bushel of cut cabbage, stamp gently until the juice just makes it appearance, then add another handful of salt, and so on until the stand is full. Cover over with cabbage leaves, place on top a clean board fitting the space pretty well, and on top of that a stone weighing twelve or fifteen pounds. Stand away in a cool place, and when hard freezing comes on remove to the cellar. It will be ready for use in from four to six weeks. The cabbage should be cut tolerably coarse. The Savoy variety makes the best article, but it is only half as productive as the drum-head and flat Dutch.—*Germantown Telegraph.*

PLASTER.—Land plaster gypsum is sulphate of lime. One hundred pounds of common gypsum consists of forty-six pounds of sulphuric acid, thirty-three pounds of lime and twenty-one pounds of water. It is ground fine and thus applied to land or crops. When it is heated to redness, the water is driven off and the residue is easily reduced to a very fine powder, and is known as the plaster of Paris used by masons. The theory of the beneficial action of land plaster upon crops has long been, and still is, a subject of dispute. That it supplies lime and sulphuric acid to plants to some extent is probably true; but it is now generally admitted, we believe, that gppsum is chiefly useful by its power of solidifying and retaining the amoniacal gasses of the earth and air. For wheat and corn, it has not proved satisfactory, but no clover and luguminous plants generally its useful effects are not questioned.—*Prairie Farmer.*

STORING APPLES.—The storing of apples and the keeping of them in good condition are not difficult when the principles of keeping fruit are understood. In keeping apples very much depends on the surroundings; every variation in the temperature causes a change in the fruit, and hastens maturity and decay, and we should strive to have as little change as possible, and also have the temperature as low as possible so the apples do not freeze. Then, some varieties keep much better in open bins than others, for instance, the greening is one of the best to store in bins. All things considered, there is no way of keeping apples quite so good and practicable as packing in tight barrels and storing in cool cellars; the barrel forms a room within a room and prevents circulation of air and consequent drying and shrinking of the fruit, and also lessens the changes of temperature, and besides more fruit can be packed and stored in a given way. The poorest of all ways is the open bin, and the objections are: Too much fruit in contact; too much weight upon the lower fruit; and too much trouble to handle and sort when ready to market. Cool air, and low and even temperature are the requisites to successful apple storage.

WHAT MAY BE DONE ON AN ACRE.—Last year Mr. B. F. Newcomer, a well known and wealthy citizen of Baltimore, with a view of encouraging enterprise and industry, offered a prize of $500 for the largest crop of corn raised upon one acre in Washington county, Maryland. The Greencastle *Press* says:—"The following is the list of names and amount of bushels of corn raised by the contestants for the Newcomer prize: John C. Harp, 188½ bushels per acre; Benjamin F. Emerson, 167 bushels per acre; Wm. Cushen, 139½ bushels per acred, and Frank E. Beeler, 137½ bushels per acre. This shows the immense yield which can be gathered if the ground is cultivated in the proper manner." The *Press* asks, "Why will farmers be satisfied to raise from fifty to seventy-five bushels of corn per acre, when they could raise one hundred and fifty bushels on the same ground?"

The Boonsboro *Times* gives the following report of Mr. Emerson, who came out second best for the prize. "Dimensions of land 132 feet in length and 82½ in width; kind of soil, sandy loam; when ploughed, on the 10th day of April, 1882; kind and amount of manure or fertilizer, 6 two-horse loads of barnyard manure ploughed under, 25 bushels of lime, 10 bushels of chicken and other fine manure, after first ploughing; then stirred with a shovel plow before planting; planted May 10, 1882; number of kernels dropped in each hill, two; number of stalks left to grow in each hill, one; distance of hills apart, the rows were 2 feet, corn planted in each row 12 inches apart; number of times hoed, 4 times; ploughed, none; top dressing applied at first hoeing ¼ ton plaster, sowed broad cast, second hoeing 100 lbs. fertilizer; time stalks were topped about October 10th; height of tallest corn 14 feet, averaging height 13 feet; time corn was harvested, October 14, 1882; estimated value of manure and fertilizer sowed, $7.50; estimated number of day's work, 12, including ploughing, planting, hoeing and gathering corn. The corn weighed in the ear, when ripe, 3132 pounds, making 27 barrels, which weighed 116 pounds to the barrel." The land from which this large yield was made has in times past been regarded as naturally very poor.

Books and Periodicals.

THE CHRISTMAS BASKET, Holiday Entertainment, by Mrs. Martha J. Lamb, author of "The Homes of America," "History of the City of New York," "Snow and Sunshine," "The Christmas Owl," etc. Covers by Mrs. Julia C. Emmet. White & Stokes, Broadway, N. Y. Price, plain, 50 cents, fringed, $1.00.

This is a beautiful basket-shaped Christmas tablet, made up of a number of leaves, each containing a poem bearing upon the festival and bound "at the handle" by a bow of ribbon. The verses are by standard authors. Among the selections, we find *Stabat Mater Spectosa* translated by Chancellor E. C. Benedict from the Latin of Jacobus Benedictus, who died on Christmas day, A. D. 1306, at a great age; The Christmas Hymn of the Ancients, translated from the Greek of Clement of Alexandria, and written at a very early age of the Christian Church, and "The Holly Song," by Shakespeare. The headings are rubricated, and the illuminated covers have pretty faces peeping from holly leaves and flowers, and exhibit great skill and taste.

WAYSIDE FLOWERS. Original and contributed poems, arranged by Mrs. E. E. Dickinson, illustrated by Mrs. Julia C. Emmet. White & Stokes, N. Y. Price, $1.75.

This is made up in the same style as the "Christmas Basket," only it is larger and of different shape. The poems were selected in some instances by the authors, such as Longfellow, from their own writings for this little volume; and the one furnished by John G. Whittier, on the "Witch Hazel," gives a facsimile of the Quaker Poet's autograph. The illustrated covers and the eight plates of the "Dear, common flowers that grow by the way" are exquisite. They excel in beauty the work of the same author on the outside of the little Christmas poems mentioned above.

SNOW AND SUNSHINE. A story for boys and girls, by Mrs. Matha J. Lamb. New York: White & Stokes. 1882. Pages 224. Price, $2.00.

In this book the gifted author mentioned above gives us something very fine in prose. It will be found interesting to the young at all seasons of the year, but especially during the approaching holidays. The picture drawn is not one of impossibly good little children, but of bright youngsters, well-bred, but full of fun and frolic, leading mixed lives, and not free from faults, which they are trying to correct. There are no long-faced preachments in the book but moral lessons peep out from between the lines on many of its pages and will be readily discerned by almost any youthful reader. The great lesson of the volume seems to be the beauty of unselfishness, and the true happiness it brings. The outward form of the book is very attractive. It is a quarto volume, with clear print on fine paper, containing thirty-five illustrations, and has an ornamental cover which is in itself an illustration of the taste and skill that has been attained in that direction.

The above three works, it will be noticed, are all issued by White & Stokes, 1152 Broadway, New York. The copies before us have reached our table through James Hammond (successor to the Protestant Episcopal Book Society, Chestnut St., Philada.) who has them for sale.

"BRACEBRIDGE HALL" and "OLD CHRISTMAS," from Washington Irving's Sketch Book. These two paper-bound volumes are numbers of a series, published by Macmillan & Co., London, and for sale by E. Claxton & Co., Philadelphia, at 20 cents each.

Of the writings of Washington Irving we need say no word. His style, and all his thoughts are pure as limpid water. His works have placed him in the foremost ranks of English classical authors, and will always be read with pleasure and profit. We have, therefore, but to notice the way in which the London firm have clothed his books for the public, and of this we can speak in terms of commendation. The form adopted, the material used, and the typographical execution, are excellent, and, besides, we have in each volume over one hundred illustrations. These are by R. Caldecott, engraved by James D. Cooper, and help to give us admirable ideas of scenes and characters. When completed, the work will make a most desirable edition of our favorite author's writings.

ERAS AND CHARACTERS IN HISTORY. By Wm. R. Williams. New York: Harper & Bros., Franklin Square. 1882. Pages 286.

We have in this volume twelve sketches with the following subjects: "Nero and Paul," "The Emperor Titus and the Apostle John," "Monasticism," "Augustine and Chrysostom," "Buddhism," "Wickiffe, Savonarola, and Huss," "Mahometanism," "The Crusades," "Luther and His Times," "John Calvin," "John Knox," "The Puritan and the Mystic." The author has succeeded in getting representative characters whose history is a history of the times in which they lived, and he has given us a series of pen pictures which are interesting and instructive. The contrasts between "Nero and Paul," "The Emperor Titus and the Apostle John," etc., are exceedingly well drawn, and the relation of the work of Wycliffe to that of Savonarola and Huss is clearly set forth. It will be noted that the author does not mention them in chronological order, as Huss was born seventy-nine years before the Italian Reformer; but it will be found that he has an object in that. It is, that some of the forces and factors at work may be thrown into a more condensed and comprehensive form. The book has a good index, and will prove valuable for study and reference.

SELF-HELP; with Illustrations of Character, Conduct and Perseverance. By Samuel Smiles. Price, 20 cents.

A SHORT HISTORY OF THE KINGDOM OF IRELAND, by Charles George Walpole, M. A. Price, 25 cents.

These are Nos. 271 and 273 of Harper's Family Square Library, which gives some of the best literature extant, in such cheap form as to place it within the reach of all. The first of these works mentioned above we noticed in these columns a year or two ago, when it was issued in a bound volume at higher price. Since then, we have read it in parts, over and over again, and find it a kind of treasury of facts and illustrations that will serve to stimulate men to action.

The second of the works is by a well-known English barrister, author of "A Rubric of the Common Law." It gives the history of Ireland from the earliest times to the Union with Great Britain, and is, in the nature of the case, full of interest.

DIDDIE, DUMPS AND TOT; or, Plantation Child-Life. By Louise Clark Pyrnelle. Illustrated. New York: Harper & Brothers, Franklin Square. 1882.

We fully sympathize with the object of this little book, which is to "keep alive many of the old stories, legends, traditions, games, hymns and superstitions of the Southern slaves, which, with this generation of negroes will pass away." Those who know anything about the cabin life of ante-bellum days, and the attachments formed between white children and the old colored cooks, nurses, gardeners and coachmen, will like to see this feature of Southern character preserved. Besides, there is something in the "negro talk" as idiomatic as the Pennsylvania German, or the speech of the Scottish peasantry. This is recognized by the fact that negro minstrelsy, etc., has become a feature of the stage, and proves very attractive to those who like to study human nature in all its phases. White folks have tried to ape it, often with poor success; but there must be some deep philosophy in anything that is so fascinating to men. We are glad Mrs. Pyrnelle has attempted the work of perpetuating this folk-lore of the South and succeeded in doing it so well. The book has twelve illustrations, which will help to bring up the scenes described.

THE TRANSPLANED ROSE, a story of New York Society. Harper & Bros., Franklin Square, N. Y. 1882. Pp. 107.

This book will be heartily enjoyed. It is a well-written tale, of which the heroine is a talented, dashing girl whose life in the far West, "six hundred miles from anywhere," has left her without a sense of the proprieties called for by New York society, but who in the end comes out all right. Apart from the interest in the tale, the book not only has lessons in the tact by which inexperienced may be delicately shielded, but will help to guard others against the mistakes into which the unsophisticated young lady fell.

LITTELL'S LIVING AGE. The numbers of the Living Age for the weeks ending Nov. 4th and 11th have the following valuable contents: The Expansion of England in the Eighteenth Century, Macmillan; Comets, by Richard A. Proctor, Contemporary Review; Personal Reminiscences of General Scobeleff, Fortnightly; A Glimpse of Mexico, Nineteenth Century; The Puritan Element in Longfellow, British Quarterly; American Novels, London Times; Miss Edgeworth, Cornhill; English, its Ancestors, its Progeny, Fraser; Mr. Morley's Valedictory, Fornightly; Shakespeare on Death, Spectator; Patriotic Poetry, Macmillan; Ovid, an Apologia, Temple Bar; with instalments of "The Ladies Lindores," the conclusion of "Robin," by Mrs. Parr, poetry and miscellany.

For fifty-two numbers of sixty-four large pages each or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On the 3d of October, by Rev. H. B. Townsend, of Phillipsburg, N. J., at the residence of George Carpey, Esq., Miss H. Minnie Hartzell to Jacob S. Gerhart, both of Quakertown, Pa.

In Lancaster, Pa., at the residence of the bride's mother, by the Rev. J. Y. Mitchell, D. D., Eugene G. Smith, Esq., to Margaret Jean, daughter of the late Major William M. Wiley.

October 26, 1882, Everett, Bedford county, Pa. by Rev. Wm. I. Stewart, Mr. Thomas J. Patterson to Miss Emily B. Hurst, both of Streator, La Salle county, Ill.

Obituaries.

Death of Elder Samuel Zacharias.

He was born near Reading, Pa., August 20, 1811; died on Kent Island, September 12, 1882, aged 71 years and 17 days. He was married in Hamburg, Pa., to Maria C., eldest daughter of Geo. Milleisen; the issue of which was eight children, six sons and two daughters—all living but one son.

He was baptized and confirmed in the church at Reading, Pa., by whom we have no means of knowing. Previous to uniting with the mission at Ridgely, Md., he was a member of the congregation at Mechanicsburg, Pa. Here, we believe, he labored faithfully, hand in hand with the sainted Ault in the erection of their present house of worship. His former pastor writes: "He was a good man." "A man of good character." He was a kind, free and open-hearted Christian man. His home was the home of the ministry of the Church, whom he always met with a smiling countenance, greeted with a warm grasp of the hand, and treated with the kindest hospitality.

One of his characteristics, as a Christian, was his warm attachment to his pastors. He always had a warm heart, and a kind word for them. Never would he speak disparagingly of any servant of Christ. To honor them was the honoring of the Master. When he became a member of the Ridgely Mission, he threw his whole heart and life into the work of making it a success. He was placed on the building committee, and labored faithfully with pure motives, till the work was crowned with success; and on the morning of consecration his face did shine with joy, and gladness, and gratitude of soul, that God had blessed the work of His servants. The language of that countenance seemed to say: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He felt that was his last work, and remarked to his son: "I am now ready to go when the Lord shall come."

He was a man of strong faith. This was the secret of his working for Christ. It made him a live, active and earnest worker, and with it brought pleasure in the work. He was also a man of prayer, fortifying himself against the many attacks of temptation. He would seek places of secrecy where he could hold communion with God, and obtain grace to strengthen him for the arduous work of a Christian life. The last act of his life was that of prayer. Previous to leaving his daughter's, where he had been for several weeks, he engages in the solemn act, lays carefully upon the shelf his prayer-book, goes out to hitch up his horse to return to his son's, to collect the subscriptions still due the Church, and within fifteen minutes was found a corpse in the feeding room by his son-in-law, Dr. Lewes. He loved and read from the beginning to the end his church paper. It was the evidence where his greatest interests lay. What has been the loss to his family, and to the mission, has been his gain. He has left behind an example worthy of imitation. Follow him as he followed Christ. May his mantel fall upon you, then will your loss be your gain. God bless the dispensation unto this end. J. H.

Acknowledgments.

FOREIGN MISSIONS.

Received from J Kennedy, Madison, Cal, per C G F, $10 00. REV. F. KELKER, Treasurer.

HOME MISSIONS.

Received from J Kennedy, Madison, Cal, per C G F, $15 00. W. H. SEIBERT, Treasurer.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. A. R. KREMER,
Rev. D. B. LADY,
Rev. H. H. W. HIBSCHMAN, D.D., } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, NOVEMBER 15, 1882.

The Lord of the harvest opens up the field as fast as the laborers rise up and show zeal for His work. In 1810, to 1820, there were only 150,000 heathen accessible; now there are 100,000,000 calling for the gospel.

The engrossing news of the past week may be summed up in the fact that the *Democrats* had an election in many of the States on the 7th inst. Their success was so overwhelming and universal, that even the defeated parties are taking it in the best kind of humor. A majority of 190,000 for a governor of New York is unprecedented, but every body seems to think that if things do not go right, the people will rise up and reverse them again.

The text of the law enacted in 1794, and approved by William Penn, against the violation of the Sabbath, was published in these columns a few weeks ago. It shows that, notwithstanding the regard the early founders of the State had for religious freedom, they guarded against the violation of God's commandments, under the plea of conscience. They had no fear of being called Erastians even in that sensitive period. The law is in force yet, and was lately enforced by Justices Thayer and Green in cases that came before them respectively—the one in this city, and the other, in Schuylkill county. In the latter case, a man sued for damages because an advertisement had been carelessly omitted from a Sunday newspaper; but Judge Green decided that as it was illegal to publish the paper, the prosecutor had no claim. The publisher, though gaining the case, was informed that he was violating the statute.

We would like our ministers and others who may seldom look at the inner pages of the MESSENGER, to turn over to this week's family page and read "Dr. Roberts' Story." We are greatly mistaken if some hints and suggestions do not peep out from between the lines.

We see it stated that Mr. Thomas Beaver, of Danville, Pa., has placed in the hands of President McCauley $30,000 in 7 per cent. bonds, towards the endowment of Dickinson College, at Carlisle. We have since learned that Mr. Beaver has done this in honor of his father, Rev. Peter Beaver, who was an itinerant Methodist minister. The bonds will be designated as the "Peter Beaver Endowment Fund," and will prove to be the best kind of a monument to an honored parent by a worthy son. Some of the brethren have pleasant memories of the splendid hospitality shown to them at Mr. Beaver's home. We hope that his example will be followed in our own Church.

The Reformed Church Publication Board has issued two separate forms for Christmas Service, marked No. IV. and No. V. A copy of each has been mailed to our ministers, and one or the other will be adopted by most of them. We regard either of them as better adapted to the wants of our people than those that have preceded them, and preferable to the responsive services given by the undenominational Sunday-school papers and international bureaus that have labored earnestly to supply a felt want. Form No. IV is supplied at 25 cts. per dozen. Form No. V contains the music for the hymns and chants, and is furnished at $5.00 per hundred. In addition to this, 5 copies of Hull's Annual, containing anthems, accompany each 100 copies of the last-named form.

The Church Extension Board of the Methodist Church, which held its annual sessions in this city, last week, exceeds any Christian enterprise of which we know anything. The large amount, over $100,000, appropriated last year by the Board, was promptly paid. The subscriptions proved to be worth one hundred cents in the dollar. The number of churches built was one for every day of the ten months' operations covered by the report, and eighty-four over. It was gladdening to see Chaplain McCabe unfurl his map of the United States and show it dotted all over by crosses to mark the places where churches and chapels had been built since the last meeting. It is proposed to increase the number to two a day, during the coming year!

As will be seen from an advertisement, brother Prugh has not yet succeeded in getting a cook, at St. Paul's Orphan Home. In a card to us, he indulges in some sage remarks about the necessity of eating, which he thinks involves cooking. In this he is right, unless the fatherless little ones under his care prefer something that can be eaten raw from the half-shell. Dr. Holmes says:

> "I always thought *cold* victuals nice,
> And would prefer vanilla ice."

Some one else, half joking, says our last item on this subject would help to provide for "old maids." We protest, in all seriousness, against the appellation, if it is meant as a reflection. We heard it applied once by a man to an unmarried lady, who had rejected him twice, and never regretted it. Sometimes ladies have managed their lives better than if they had given them out to be run by contract.

We see it stated that the late Dr. Pusey's salary as professor of Hebrew at Oxford, was very small—only two hundred dollars, but it must be remembered that it carried with it the canonry of Christ's Church, which is worth $6,250 per year.

TEMPORA MUTANTUR.

Times change—and men—and *Synods*. Let us see as to Synods.

The first we ever looked on—just before we entered the ministry—was at Harrisburg, in 1859. It was in some respects a lively body, as many will remember, and some of its scenic performances were too much of the improvised order to produce anything like a good æsthetic, or even moral, effect. And those were still ante-bellum days in the Reformed Church. Since that day there were wars and rumors of wars; but the causes of the conflict were worthy the consideration of the best minds, and we can now look back from the standpoint of restored unity and peace, and see in it all the hand of the Lord disciplining and directing.

That was a great Synod after all—so we thought then, and do still. But it belonged to the olden time; for, twenty-three years in the latter half of our century is equal to any previous century, perhaps millennium. It was a Synod of "items" for the day, and ordinary preaching for night. The men who preached and about their worst, because their heads were full of the "items"—and they were, at home, good preachers, all of them.

The moderns have changed all this. Why preach, night after night, on the same theme that the pastor loci has presented over and over again to his people? So have the Synods been thinking of late. It has been discovered that brethren at Synod can exercise their vocal powers, their oratory and their wits, without *preaching*. See how the Ohio Synod has done it:

Such "proceedings"—we look in vain for the old string of "items." Here is an address on "The True Spirit of Missions," delivered before the Synod, and, as published in the *Christian World*, occupies over four columns of the paper. It makes first class reading for our people, and will stir them up to greater zeal in this holy cause. Another address, not yet published, but will be, is our "Higher Education in the Reformed Church," which is spoken of in very high terms. Indeed the proceedings throughout seem to have been in the order of life, instead of the old cut-and-dry skeleton. So the other Synods—all seem to have stepped out of the old ruts, of items by day and preaching by night. So let it be: life is what is wanted in head and members.

K.

"THE PENNSYLVANIA COLLEGE BOOK."

A volume with the above title left the press during the summer. It was printed for the Alumni Association of Pennsylvania College by the Lutheran Publication Society. The occasion for its publication was the semi-centennial of the institution whose name it bears. The issuing of the book was a feature of the semi-centennial celebration.

The general editor of the volume is Prof. E. S. Breidenbaugh, who called to his aid, in preparing the different sketches in the work, a number of the other professors and former students. There are some fifty full page illustrations, including pictures of the various college buildings, and portraits of the professors. The following are some of the contents: History of the College, The Beginnings of the College, Historical sketches of Literary Societies, Linnæan Association, Alumni Association and College Fraternities, Biographical sketches of Instructors connected with the College, Sketches of the Daughters of the College, Personal Record of former Students and Alumni, Sketches of Deceased Alumni, Memorabilia, etc., etc.

Having been connected with Pennsylvania College as a student for several years, this book has interested the writer exceedingly. And no doubt this was the experience of every Alumnus and former student into whose hands the volume found its way. There is no period in a man's life around which the memory lingers so lovingly in after years as his college days. There are no friendships like those formed during that halcyon time. How pleasant it is, amid the cares of a busy life, to meet an old classmate or fellow-student. What a glorious evening you will spend together. How many almost forgotten incidents will be recalled. How eagerly you drink in accounts of the careers of early friends and college associates of whom you had long since lost sight. In this book picture and printed page carry you back to the familiar scenes of those brightest and happiest years. You look upon the old homelike buildings as you saw them when you were a freshman or a sophomore. You see the pleasant fatherly faces of the old professors as they appeared in the chapel and the class-room. You read the records of your fellow-students' lives. You live over again the days of "Auld lang syne."

Now we wish to make a suggestion. The semi-centennial of Franklin and Marshall College is to be celebrated a few years hence. Some steps looking to that event have already been taken. Would it not be a good thing for the Alumni Association at its next meeting to take into consideration the propriety of preparing a book similar to the one under consideration? It will require considerable labor and expense. But we are sure Alma Mater has many gifted and cultured sons who will perform the labor cheerfully for the honor of the institution to which they owe so much, morally and intellectually. The expense can also easily be met by the sale of the books. There are few former students of Mercersburg and Lancaster who would not willingly give $5,00 for a Franklin and Marshall College Book. The present volume was issued at a cost of $3,00 to the subscribers. This seems wonderfully cheap. It would be easy to learn whether it covered the whole cost or not. We make this suggestion in the hope that somebody will act upon it.

L.

THE NATIONAL THANKSGIVING DAY.

Every year the chief magistrate of the United States issues a proclamation setting a day apart upon which the people shall refrain from earthly pursuits and engage in thanksgiving unto God for national prosperity. This is according to the spirit and genius of our government, the fundamental principles of which are taken from the Bible. Having Bible principles underlying the governmental fabric our true glory lies in sincere public recognition of the same. But through the degeneracy of the times the proclamation is often only a formal State document, and the day set apart is turned by many into an occasion for bacchanal revelries, and in which may be found those occupying positions of honor and emolument. This is both a reproach and a curse to the country. This assertion need not be sustained by array of proof. It is every year a bitter, crying shame, staining our escutcheon of freedom. We should have yearly a National Thanksgiving Day and observe the customs of our pious ancestry. To make mockery, however, of the same may bring severe judgments upon the land. "The nation and kingdom that will not serve thee (the Christian Church, and have regard for her ordained services) shall perish, those nations shall be utterly wasted." Is. 60: 12.

If the name Christian is to be a distinctive adjective of our nation among other peoples of the world, then we must have regard for the Divine-human, Jesus Christ, the Christian's temple, altar, and sacrifice, offered once for all. He must be honored as Lord Jesus by authority of the powers that be. There must be rigid observance of the Thanksgiving Day; a continual offering of praise in form and in spirit; the refraining from secular pursuits; and the assembling together of the people for spiritual devotion.

The day set apart must not be spent in gratifying the lust of the eye and the pride of life; as a day upon which to intensify the enjoyments of life. The enjoyments of life heightened by sweet social intercourse of kindred spirits are to be the subordinate features of the day, and the exaltation and recoguition of Providence, God the cause of all things; the acknowledgement of national dependence for greatness, prestige and prosperity upon God in Christ, the paramount. The magnifying of the refining influences of Christianity are to be the characteristic feature of the day and everything else kept in subordination.

Let the nation yield to the spirit of materialism, the fostering of infidelity, the demands of the vile and irreligious, and we are in danger of having a reign of terror before many decades have passed, jeoparding every institution of liberty. "Without religion the State succumbs to materialism. But the prevalence of materialism is least consistent with the welfare of a republic. The freest State *ought* to be the most religious; the most religious only *dursi* be the most free,"

We cannot, however, expect the mass of people, non-professors of gospel religion to observe the day in its true spirit and intent, but we can demand of the people of God to give the impressive example. They should be most earnest to obey the behest of the Presidents. Epecially so; for in no country do they enjoy such untrammeled privileges, and such decided vantage ground against their enemies. Nowhere is the Church less restricted. Nowhere has she greater influence to exalt only such to positions of trust who love purity, justice, righteousness and godliness, than here. No people have greater incentives to observe a day once a year religiously than the American, for our civilizing institutions are the offspring of Christianity. We can do nothing better calculated to promote our rank and position among the nations of the earth to give prominence to religion, and to make due account of that which God is doing for us in His Son Jesus Christ. If the people of God do it in gospel sincerity, notwithstanding the heedlessness and sinfulness of the majority of our citizens, the rich benefactions enjoyed at the Father's hands in the past will be continued in the future. The Church is the preservative salt—the leaven that leaveneth the whole lump. No nation suffers by proper recognition of fostering Providence and deference to the religion of God in His Son Jesus Christ. The smiles of a propitious Heaven rest upon such a land, and prosperity crowns the same from border to border.

Reason dictates and common sense approves the giving expression to sentiments, of praise before the living God—not to some imaginary being—as incumbent upon dependent creatures. "Base and sordid" spirits, men who would glory if godliness vanished forever from us—enemies of freedom—alone are unwilling to honor God publicly as the kind and gracious Benefactor. But as God supplies our wants we must come before Him with grateful hearts. The wonderful care the Most High exercises over us, providing so bountifully we do not deserve. Without regard to our personal demerits: without regard to our national sins, profligacy and vile corruptions; without regard to our past base ingratitude; without regard to the spirit of indifference displayed by millions of our fellow citizens, God withheld no essential good. The honor of plenty swings in the midst of the land. We have a prosperous present, and everything augurs a grand future.

Soon the day for National Thanksgiving will be here—Nov. 30th. The proclamation is issued. The people with one accord and cheerful spirits are to pay the tribute of praise to the Father above. This is a national duty, and that which is such is the duty of every citizen. Not to discharge the same is treating the Benefactor disdainfully. It lowers us in the scale of morality; makes us unworthy of the place we occupy among the nations. As the nation ignores God and His Christ in that degree does it become wicked and corrupt. True and loyal hearts honor with delight the Absolute Sovereign.

The Thanksgiving Day is not without benefit. To observe the same in spirit and in truth affords joy and genuine happiness. By it the people are brought to contemplate the Fountain of all good and to dwell upon that which is grand, excellent, sublime. They are drawn toward the region in which the ineffable God-head dwells in majesty as nowhere else in the immensity of the Universe. This is verity. Christian hearts testify that this is not visionary. "It is a good thing to give thanks unto the Lord, and to sing praises unto His name." It is a means through which blessings come anew to them. By which they are brought near to God. It is engaging in the sublime work of angels hovering around the great white Throne. It is acknowledging the dominion of the Lord Jehovah. It gives great national prestige and influence to alleviate the condition of the barbarous. It strengthens the bond of citizenship. It brings Christians into closer fellowship through Christ the head. It is preparation for the ecstatic work after the warfare here below is accomplished.

The duty is not discharged if it is not a real spiritual sacrifice. "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is not well-pleasing to God if the people merely resort to places of worship and go through a form of thanksgiving, if their souls are not in it. It is the praise of the heart, and of appreciative souls that honors God.

The great object of worship is God in Christ. Through the medium of the glorified humanity of Jesus the Father is to be worshipped. There is something inexpressibly grand and majestic where human beings, on a National day, stand in the presence of Jesus and offer God the sincere gratitude of their hearts and the sanctified praises of their lips; acknowledging their allegiance to Him; and confessing their dependence upon Him for everything they have and enjoy.

It matters not what ingenuity has devised; what skill and industry were employed to till successfully the soil, or in cutting down the timber and converting the same into dwelling-places, ships and useful implements of trade, or in bringing the coal and iron from their beds in the earth and turning the same to utility the honor belongs to God. The most glorious achievements, whether in the liberal arts, or in the sciences, or in literature, or in the mechanical arena, or in husbandry men must not be accredited for the same. The praise does not primarily belong to man. To give it to them is a futile effort to deify the mortal utterly in the power of God. The honor and praise for mortal achievements are to be rendered unto the Lord. The skill, the art, the industry, the ingenuity of man in accomplishing anything either for himself or the welfare of the race are but secondary causes. Beyond them is the first great Cause, GOD.

That which we are as a nation; the progress we have made in literature, in the sciences, in the department of agriculture, in commerce, in education, in civilization, in refinement in all its most desirable forms, is to be attributed to the goodness of God. There is a disposition among a certain rationalistic class to glorify mortals for that which they achieved through genius and the spirit of industry. But not to men be they ever so wise, ever so ingenious, ever so skillful is the praise pre-eminently to be given. "Praise ye the Lord."

Thanksgiving is to be given to the Lord because He is all-glorious in power, and super-excellent in person. No pen can describe God in His majesty. He is a being beyond the comprehension of finite intellects. He fills the immensity of the Universe, yet is absolutely distinct from everything in space and time. He is not a Being such as Spinoza attempted to set forth. He is self-existent and self-subsistent God, distinct from nature, yet the God of nature, the unlimited Creator, infinite in power, past finding out—amazing in goodness, in pity, in mercy, in compassion. He is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth." An Essence without material substance. "He is, He was, He is to come." "Before the mountains were brought forth, before the earth and the world were formed, even from everlasting to everlasting He is God." This Being, King of kings, and God of nations, whose air we breathe, by whose power we live and move, whose mercies we enjoy, must be adored, honored and worshiped. He must be publicly acknowledged as the God upon whom the people of these United States depend for meat and drink, national greatness and prosperity.

H.

Communications.

AN ANCIENT CHURCH.

A most interesting memorial service was held in the St. Paul's Church of the Clearspring, Md. charge, on Saturday and Sunday, the 4th and 5th inst. The pastor, Rev. Wm. Goodrich, at the expense of great labor and research, sought to rescue from oblivion what yet is available of the old congregation, which he presented in a deeply interesting narrative, to a most attentive audience on Saturday morning. From this narrative it appeared that Rev. M. Schlatter visited this people in May, 1748, and speaks of it as the Reformed

congregation on the Conococheague. From this we may infer that its organization is of still earlier date. The Church was built of logs, owned jointly by the Reformed and Lutheran congregations, in which they worshiped some fifty years. The present stone church, still owned jointly by the Reformed and Lutherans, which stands upon a commanding hill some two miles east of Clearspring, was built in 1795, and has twice since its erection been repaired and modernized. It has had in all seventeen pastors, counting Rev. Schlatter the first. In 1753 Rev. Theodore Frankenfeld was installed pastor at Frederick, and his field included Conewago and Conococheague. Conewago was a congregation in Adams County, Pa. Rev. Schlatter assisted in the installation. Rev. Frankenfeld died about 1756, and was buried in Frederick. The next pastor of whom any trace can be found, was Rev. John Conrad Bucher, who resided in Carlisle, Pa., and part of the time in Lebanon, Pa. He preached statedly at Lebanon, Hummelstown, Middletown, Carlisle, Falling Springs, Conococheague, Hagerstown, Frederick and other places. He was succeeded by Rev. Jacob Weymer, who was at the same time the first pastor at Hagerstown. His pastorate continued twenty years. He was succeeded by Rev. Jonathan Rauhauser, who labored twenty-five years. Then followed a succession of shorter pastorates. Rev. J. S. Ebaugh, 1 year; Rev. J. R. Reily, 6 years; Rev. Martin Bruner, 6 years; Rev. Wm. A. Good, 2 years; Rev. D. G. Bragonier, 4 years; Rev. G. H. Leopold, 1 year; Rev. Wm. Zimmerman, 1 year; Rev. B. F. Neal, 3 years; Rev. D. N. Callender, D. D., 5 years; Rev. J. Beck, D. D., 2 years; Rev. John Rebaugh, 9 years, and the present pastor, Rev. Wm. Goodrich, now having served 17 years.

The congregation appears to have been in a flourishing condition during its early history, but from about 1825 to 1830 it seems to have gradually declined in prosperity until 1845. The Clearspring charge which for some years previous had been self-supporting, was no longer able to sustain a pastor by itself, and was by the action of Maryland Classis made a dependency upon the Funkstown charge, in which Rev. Callender was settled in the fall of 1845. He served the Clearspring charge as stated supply for five years. In his reminiscences he stated, (for he was present on this memorial occasion, as the only surviving pastor besides the present incumbent), that he found the charge in a sadly demoralized, and reduced condition, overwhelmed with a debt caused by arrears in the salary of the preceding pastor, and the people oppressed with a sense of discouragement, with some nigh unto despair. He succeeded in liquidating most of this indebtedness, and left the charge at the end of 5 years rallied and in a favorable condition to be taken hold of by his successful successors. Under the faithful labors of dear old Father Rebaugh, especially did the charge emerge from its declension, so that when the dark night which settled upon his mind enshrouded him until he passed away to his reward, it was prepared to again assume its autonomy, and now under the present very successful pastorate it has grown to be a strong, vigorous charge, with a brighter outlook for the future, for which we all are glad, and give most hearty thanks to God.

Rev. Goodrich was assisted on the occasion by Revs. T. F. Hoffmeyer, S. N. Callender, D. D., J. Spangler Kieffer, J. S. Loose of the Reformed, and Rev. *Victor Miller of the Lutheran* Church. It was a refreshing occasion. We rejoiced and gave thanks in the Church for past mercies and present blessings, and in the old God's acre we communed with the Fathers, upon whose labors we have entered.

**

A WORD TO PASTORS BY ONE OF THEM.

Pastors, what are you doing by way of obtaining new subscribers to the periodicals of the church? Now is the time to begin this work, and if we will all do our duty there is no telling how much we can do. Let us begin at once, especially to solicit new subscribers for the MESSENGER. Let us make a list of the names of all who do not take the MESSENGER, and determine that we will see them at the earliest possible date, and urge upon them the duty and advantage of taking their Church paper. Let us also try to collect up all subscriptions now due—it will not only help the Publication Board greatly to do so, but also be a benefit to our people. We all know those families who take, read, and pay for their church paper, are the most active in every good work, and are *our* best supporters, and most faithful members.

Let us not then wait on Bro. Binkley to do this work. He is doing grandly, but he cannot possibly get around often enough to do it all. But let us also try to introduce the other periodicals of the church to the utmost possible extent—the *Guardian, Sunday School Lesson Papers, Treasury, Quarterly, Sunshine, Review*, yes, and our almanacs. All are *good*, BETTER, BEST, for us of the Reformed Church, at least. I think we can be proud of them all. Send for specimens, if you have not used them. You will be delighted with them all. The more they are patronized, the better they will be made. Let us up and work for Christ and His Church in this way as well as others.

SYNODICAL APPORTIONMENT.

By special request from one of the delegates of the Synod of Bellefonte, the resolutions of the special committee on Synodical apportionment, adopted by the aforesaid Synod, are hereby fully published.

1. *Resolved*, That it is the judgment of this Synod that apportionments for the various benevolent objects of the church, should be based on the number of communicant members of the church, and that the several Classes, in making apportionments are hereby directed to make them on this basis with such modifications as, for instance, pecuniary and moral ability, and as other circumstances may seem to require, of which the Classes are the best judges.

2. That it is the sense of Synod that any and all monies given for benevolent purposes by the congregations or charges within its bounds, should be reported by such congregations or charges to the Classes with which they stand connected, to the end that the church may know the sum total given for this purpose.

3. That each particular charge or congregation shall be free to determine to what particular object or objects within the bounds of our branch of the Reformed Church, its benevolent contributions shall be appropriated, but to preserve better order in these operations, all contributions for the various benevolent purposes, represented by organized Boards elected by Synod, shall pass through their hands in some form, either in the form of receipts or cash, whether designated for the support of the objects or persons under their care or not.

4. That the apportionments contemplated by the first recommendation of this report are in no sense to be considered as compulsory, but are simply advisory as to the minimum amount needed to carry forward the objects named in their apportionments, and that, therefore, no Classis, congregation, or charge is to be considered or held as a debtor or delinquent should it fail to raise the amount of its apportionment.

5. That in departing from the custom of assessments as it heretofore prevailed, Synod calls the attention of all the Classes, and through them, of all pastors, to the great importance of so guiding and directing the work of benevolence, as to draw forth the full resources of the Church, so that the great work of missions and other worthy objects may not languish or suffer for want of proper support.

6. We also recommend the appointment of a committee to consider, and, if possible, devise some plan for the union of all our missionary work under one head, said committee to report at the next annual meeting of Synod.

JNO. P. STEIN, Stated Clerk.

AN AGED PASTOR SURPRISED.

Tuesday, November 7, was Rev. C. H. Leinbach's birthday. While he was engaged in serious meditation and prayer, in his study, between the hours of seven and eight, P. M., he suddenly heard some noise on the front porch, and behold, when he opened the door, a new elegant sleigh stood right before him, and a number of his members and other friends entered the old parsonage, congratulating him on the anniversary of his sixty-seventh birthday. Some of the members of the Trinity Reformed Church at Tulpehocken expecting a fall of snow ere long, took it into their heads to provide a new sleigh for their pastor. He and his "Prince" are ready to make use of it.

Had the evening proved more favorable, the party would have been much larger and the gifts more numerous. As it was, some baskets, well filled, were brought in by the ladies, and afterwards a good brother brought a barrel of fine apples. May God bless all the kind donors, is the sincere prayer of the pastor and his family.

MARTINSBURG ACADEMY.

During the meeting of Potomac Synod at Altoona, your correspondent had the pleasure of paying a short visit to Martinsburg, Blair county, Pa. While there we were happily entertained in the esteemed family of Prof. P. H. Breidenbaugh, president of the Academy in Martinsburg. The learned and efficient professor is a graduate of Franklin and Marshall College. He belongs to one of those cultured and enterprising families in the Reformed Church, whose sons all receive a college course. *While standing in the extensive* play grounds which environ the Academy, the thought occurred to me, "beautiful for situation" is this institution of learning.

It stands on an eminence in full view of the cloud capped summits of the Alleghany Mountains, and overlooks a broad valley rich and fertile, a veritable garden spot of Pennsylvania. The air is salubrious, and the immediate surroundings are such as to fascinate the student and make him feel at home. The Academy is well equipped as to teaching force, and well supplied with students.

Several worthy young men have within the last few years, left its halls only to complete their course in Franklin and Marshall College at Lancaster. Under the genial influence of the president and his colleagues, nearly all the students who enter this Academy are in a short time imbued with the desire and purpose to take a full collegiate curriculum; and as a result the "boys" year by year graduate from the Academy and enter one of the classes in Franklin and Marshall College. May God speed this institution. In teaching ability it ranks among the first Academies in the land; is a blessing to the comunity, and of inestimable worth to the Church. S.

SUNDAY-SCHOOL CONVENTION.

The Sunday school Convention of the Third District of Mercersburg Classis, was held in the Reformed Church, Shippensburg, Pa., on Tuesday and Wednesday, Nov. 7 and 8, 1882. Rev. J. B. Shontz was elected President, and Mr. J. H. Hughes, Waynesboro, Secretary. The following programme was observed:

Tuesday afternoon 2½ o'clock.—Devotional Services. Election of officers and organization of Convention. Address of Welcome, by Rev. J. B. Shontz. Response, by Rev. C. Cort. Subject:—What constitutes *successful* Sunday-school work. Opened by Rev. I. M. Motter. Reports from the Delegates of the different schools in the Districts.

Tuesday evening, 7 o'clock.—Devotional Services. Subject:—The value of Music in the Sunday-school. Opened with Essay by Miss Rebecca Shively. Subject:—On what feature in each Sunday school lesson should the teacher lay most stress? Opened by Rev. F. F. Bahner. Subject:—How can parents aid the Sunday-school? Opened by Rev. W. C. Cremer. Subject:—What is the end and reward of faithful Sunday-school teaching? Opened by Rev. Cyrus Cort. Collection.

Wednesday morning, 9 o'clock. Devotional Services. Subject:—Head preparation of Teacher. Opened by Rev. ———. Subject:—Heart preparation of Teacher. Opened by Rev. H. W. Herbert. Appointing time and place of next Convention. Closing Exercises.

Fourteen lay delegates were present and much enthusiasm prevailed. The essays and speeches were good, and every one present was ready to say, "It is good to be here."

TO SUPERINTENDENTS AND TEACHERS OF THE SUNDAY-SCHOOL.

The comments in the "Guardian" will, hereafter, be more full and complete. They will give not merely a general outline of the lesson, as heretofore, but a running commentary on the words, phrases, and sentences, of the lesson selected, and also the opinions of the leading commentators. Few, except the clergy, have *Lange, Alford, L. Abbott*, &c., &c., to consult, and their want can only be met in thus making liberal but judicious selections from the best commentaries.

This announcement is made in the hope that teachers may club together in time to secure the "Guardian" for 1883 at reduced rates, and avail themselves of the increased help.

Editor of Scholar's Quarterly and of Comments in Guardian.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. George B. Resser, of Marietta, Pa., has been elected pastor of the Emmittsburg charge, Maryland.

The fall communions of the Wapwallopen charge, Luzerne county, Pa., were brought to a close on Sunday, October 29, 1882. The services were held as follows:—Mount Zion, on the 8th of October, 45 communed. Contributions for benevolent objects, $5.50. Emmanuel's, on the 15th of October, 90 communed. This was the largest number that communed in the history of this congregation. Contributions, $6 58. Wapwallopen, on the 22d of October. Here the pastor was assisted by the efficient agent of the REFORMED MESSENGER, Rev. H. K. Binkley, who preached a spirited sermon in German from 2 Cor. 5: 14. Communed, 61. St. Peter's, on the 29th of October, communed, 72. The last two congregations make up their benevolence by subscriptions in the spring. The above services were solemn and impressive, and well attended.

The harvest home services were held in the charge during the month of August. The harvest home service was held at Emmanuel's on the 15th of August. Benevolence, $5.36. At Wapwallopen on the 17th, Rev. L. K. Levan from Wilkesbarre, preached a very appriate German sermon. Benevolence, $8.41. Mount Zion, on the 24th, Dr. Theodore Appel preached an enthusiastic missionary sermon, which was well received. Benevolence, $10.18. St. Peter's on the 25th. Here the doctor preached a good sermon. Benevolence, $4 50.

The pastor has in progress of instruction, four catechetical classes, which he intends to prepare for full membership at the spring communion.

Rev. S. Kuhn, recently of Hummelstown, has taken the Berrysburg charge. His post office address will be Elizabethville, Dauphin county, Pa.

Harvest home festivals in the Tulpehocken charge, of which Rev. Charles H. Leinbach is pastor, were all well attended. Two appropriate harvest sermons were preached by Rev. H. A. Keyser, of Mahanoy City, Pa., and in three churches by the pastor, who had just recovered from a severe spell of sickness. Two of the churches were tastefully decorated on these festive occasions. The custom in this charge is to take up two principal collections during the year for benevolent objects, one at the spring communion, and the other at the harvest home celebration. At the spring communions the collections were as follows: Trinity Reformed congregation, $88.29 ($19.33 for home use, additional), Salem's, $41.56 (additional for home use, $15); St. Paul's, $70 (additional, $12); Mount Zion, $18 (additional, $5.47); St. Jacob's, $38. At harvest home services, the following amount for benevolence was obtained: Trinity, $40; Salem's, $22; St. Paul's, $17; St. Jacob's, $10.50; Mount Zion's, $9. Total, $406.61.

Fall communions were also well attended, and much solemnity and seriousness prevailed in all the congregations. These occasions are green spots in a pastor's experience, as well as that of his flock.

SYNOD OF THE POTOMAC.

Rev. John C. Bowman, of Shepherdstown, Va., has accepted a call to the Reformed congation at Hanover, Pa.

SYNOD OF OHIO.

In the congregation at Poland, Indiana, of which Rev. P. Joerris is pastor, eight persons were recently received into church by baptism. Among this number were two mothers with their children.

Rev. Abraham Schneck has accepted a call from Salem congregation, Louisville, Ky. He preached his introductory sermon Sunday, October 17. The members of the congregation gave him a kind and hearty reception. So it should be.

Rev. L. Ziegler's address is, Box 943, Logansport, Indiana.

The congregation at Galion, Ohio, held harvest and missionary festival services on October 8. Rev. Klein is pastor. Collection amounted to $55.

Harvest and missionary festival services were also held in the congregation of New Bavaria, Ohio, October 8. The collection amounted to $48.

Re-opening thanksgiving services were held by the congregation in Louisville, Ky., of which Rev. ——— is pastor. Revs. Toensmeyer, Stem and Kutz were present, and took part in the services. This church was founded in 1849. Its first house of worship was dedicated to the service of God, Feb. 22, 1851. The sermon on the occasion was preached by Rev. Dr. Gerhard, then pastor of a congregation in Cincinnatti, Ohio.

GERMAN SYNOD OF THE EAST.

The Missionary Board of the German Eastern Synod, of which Rev. N. Gehr is president, Rev. Dr. J. Kuelling, secretary, and Elder Wm. Gross, treasurer, has under its care and support seven missions located in five different States. During the last eight years four of its mission congregations became self-sustaining. Our German brethren, both east and west, have an aggressive missionary spirit.

SYNOD OF THE NORTH-WEST.

At Van Dyne, Fon Du Lac county, Wis., Rev. J. Romeis pastor, on the 8th of October a missionary collection was taken amounting to $40. The congregation is not numerically strong, but its members express their faith by deeds of charity.

General News.

HOME.

One of the most heartrending occurrences we have been called to record for some time, took place at Halifax, Nova Scotia, on the night of the 6th inst. The Poor House was burned and fifty inmates perished in the flames. They were mostly sick people who occupied the upper part of the building, and could not be saved.

The business portion of Red Bank, N. J., was destroyed by fire on the 5th inst. Loss $250.000. Oliver's wire mill in Pittsburg, was burned on the 6th inst. Loss $100,000. Covered by insurance. Eight hundred men were thrown out employment.

Last week the family of Mr. Chas. H. Garber at Norristown, were poisoned by eating a pie containing arsenic. The victims were Chas. H. Garber, Henry B. Garber, Ivens Sternbright, Mrs. Vanderslice and Mrs. Nellie Volf. Chas. H. Garber and Ivens Sternbright have since died and the others are in a precarious condition. The event has naturally created great excitement and sorrow. The manner in which the arsenic got into the flour is yet a mystery.

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THE MESSENGER

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The undersigned would hereby offer a Premium of TWENTY DOLLARS in gold for the best Tract on "The Work of Missions in the Reformed Church in the United States." Tract must not exceed 1400 words in length.

The committee to whom manuscripts are to be sent and who shall decide as to the one meriting the Premium, consists of Revs. J. O. Miller, D. D., York, Pa.; Theodore Appel, D. D, Lancaster, Pa., W. H. H. Snyder, Elders W. H. Seibert and Rud. F. Kelker, Harrisburg, Pa.

Manuscripts must be signed by an assumed name and sent to any member of the Committee by January 25, 1883. The assumed name and the real name of the author to be sent to the undersigned. All manuscripts to be the property of the undersigned.

What is desired is a Tract that will, in a brief, practical, and instructive way, best present the subject for the information of the church, and the progress of the work that is before us as a Church.

CHARLES G. FISHER,
907 Arch Street,
Philadelphia, Pa.

October 27, 1882.

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We have received a supply of German Almanacs for 1883, from the German Publishing House, Cleveland, O., which we will furnish at the following rates:—

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Sept. 1, 1882.

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Rev. Charles G. Fisher,
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The slightest look may make a heart to grieve.
Naught is so small but that it may contain
The rose of pleasure or the thorn of pain.

ONE MAN AMONG A THOUSAND.

BY MISS LYDIA M. FINKELSTEIN.

An Arabian legend gives the following as the incident that prompted King Solomon to record his disappointment in the Book of Ecclesiastes vii. 26: "Which yet my soul seeketh, but I find not; one man among a thousand have I found, but a woman among all these have I not found."

Among all his acquaintance and friends, no matter how fair and harmonious the outward life seemed to be, King Solomon had, on closer inspection, invariably discovered the skeleton of self-interest in the closet. Nine hundred and ninety-nine men and the same number of women of all sorts and conditions of life had been put to the test in various ways, and weighed in the balance of the mighty King's discriminating wisdom, and found wanting in disinterested love and fidelity.

One day, as the King's hopes of discovering the model man and the model woman were low, and his faith in human nature growing dim, and he was recording in his Book of Wisdom the wail of the first part of the text, "Which yet my soul seeketh after, but I find not," he overheard his courtiers loud and enthusiastic in their praises of a young couple who were reported to be living a life of perfect bliss and whose love for and fidelity to each other were the wonder of the day. Every joy and blessing that is granted to mortal man seemed to have been generously bestowed by a beneficent Providence on this favored pair. Both the man and his wife were young, beautiful, wealthy, intellectual. Children of and closely allied to the mighty and the honorable of the land, they were also blessed with an infant son who was generally granted to be the handsomest child in the country.

King Solomon's hopes revived, and he decided to make further investigations, by personal observation, and "perchance," said the wise King to himself, "I shall now find the model man and woman. This will be the thousandth test of man and woman, and surely among one thousand men and the same number of women there will be at least one of each sex that will realize my ideal of disinterested love and fidelity."

Accordingly, the King summoned the young man to court, placed him in office, loaded him with honors, showered favors most lavishly on him and his lovely wife; whose acquaintance, as well as that of her husband, he cultivated most assiduously.

When the acquaintance between the King and the pair had grown into intimate friendship, Solomon invited the husband to a banquet, and later, when their hearts were merry, to a private interview, during which he made the following offer. If the young man would get rid of his wife by killing her, King Solomon would give him his beautiful and only daughter and favorite child in marriage, put him in the highest office in the kingdom, in power second only to the King, and finally make him his successor. The offer was a tempting one, and after considerable hesitation on the part of the young man and persuasive arguments on that of Solomon, the husband agreed to kill his wife, for the accomplishment of which purpose the King gave him his own sword, whose edge was keener than that of any other sword in the world.

On his return home, the young husband found that his wife had already retired. So he went to her chamber, sword in hand. "I might as well, he argued with himself, do it now as any other time. She will hardly feel it and pass away in her sleep, and I would not have the heart to slay her when awake." The fair young wife lay asleep, with her infant beside her. The husband paused awhile to gaze at the loveliness of mother and child; then, flinging the sword aside, he exclaimed: "Not for the immediate possession of the throne, power, fame, wealth, and wisdom of King Solomon will I commit this deed."

The next day, when summoned to the King's presence, he returned the sword; and, on being questioned, replied: "Oh! King, live forever; but thou must seek one who is more worthy and can better appreciate the honor thou wouldst confer on thy servant, for to me my wife and child are dearer than the possession of the whole world without them."

King Solomon dismissed the man, and then made the addition to the text in his Book of Wisdom: "But one man among a thousand have I found."

To avoid suspicion, King Solomon did not in any manner alter in his demeanor toward his *protēgès*, and, some time after having put the man to test, an invitation was sent to the woman from the princesses to be present at the wedding of one of the sisters of the King, During the festivities, King Solomon found opportunities for a private interview with the young wife, whom he had decided to put to the test, if perchance she, as well as her husband, might prove to be the one among a thousand. The King offered to make her his wife and queen of the land, if she would only put her husband out of the way. The woman at first refused indignantly; but, carried away by the surrounding magnificence, the flatteries of the great king and the courtiers, she hesitated, and replied that she had no means of ridding herself of her husband except that of deserting him. The King informed her that such a course would create too much scandal and would not be countenanced in the future queen, and dead men made no complaint. To make it easy for her, the King would lend her his own sword, which was endowed with sufficient magical qualities to enable it to slay almost without the aid of human hands—the will to do the deed being absolutely necessary; consequently, she might strike lightly and accomplish her purpose. The King further cautioned her against tampering with the edge, and bade her not examine it or remove it from the scabbard till the moment for action arrived.

The festivities lasted for many days. The splendor and magnificence of the surroundings, the flattery, the adulation offered to the King's *protègè* all combined to make the return to the routine of daily domestic life at home tame and dull by comparison. The young wife brooded over the difference of the actual and what might be, and gradually came to the conclusion that she was not sufficiently appreciated in the home-circle, and that she had only now awoke to the possibilities of her talents, her beauty, and her heart. Her husband had been absent for several days, indulging in the pleasures of the chase, and returning home one day, heated, fatigued, and dusty, he threw himself down on one of the silken couches and fell asleep. Unfortunately for the wearied man, he had not sought his wife's presence on his arrival, but merely bidden the domestics give her notice of the same; and, what was still worse, owing to a temporary uneasy position, was snoring loudly. Already worked up to an unhealthy state of mind, this circumstance proved the last drop that made her cup of discontent overflow. The King, she muttered, to herself, would never be seen in such position asleep, travel-stained and snoring. My husband cares not for me, for, had he loved me, his first thought, on his return, would have been of me, while, as it is, he only seeks his own ease. Were I the queen, the King would treat me differently. On the angry impulse of the moment, she decided that the opportunity was most favorable for ridding herself of the obstacle to a throne and a devoted and admiring royal spouse. Hastily fetching the sword the King had given her, she unsheathed it and aimed at her husband's throat, as he lay with his head thrown back. Fortunately for the sleeping man, a mosquito at that moment stung him, and he moved quickly, which brought the blow intended for his neck upon his shoulder with the full force caused by the excitement under which his wife was laboring. This had the effect of a sudden, if not pleasant awakening of more than one kind.

I know, said the awakened man, who took in the situation at a glance, whose work this is, my wife. It is that of King Solomon.

The next day the young wife repaired to the palace, taking the sword with her. She requested audience of the King, which was immediately granted.

"Have you accomplished the deed," inquired King Solomon, "and are you here now to claim the fulfillment of my promise?"

"I have come," replied the exasperated woman, "to inform thee that, king as thou art, thou art as deceitful as any other man. In place of the sword whose magical qualities would enable it to slay without the aid of human hands, thou gavest me a blunt old instrument, which hath no edge at all, and didst employ thy arts to make me play the fool, and lose the confidence of my husband for the rest of our married existence, no matter what explanations I may offer or what excuse I may have had for my action."

The great King Solomon sighed for sorrow that he had not as yet found the model woman, and then added the closing clause of that memorable verse: "but a woman among all those I have not found."—*Independent.*

ATTENTION, SHARP!

A friend of mine was in the office of a gentleman in Philadelphia, when a young man came in for instructions with regard to some business he was to transact. The merchant stated the different points distinctly, but in rapid succession, repeating nothing a second time. There were quite a number of items, and the youth took no notes, but gave the sharpest attention, and then put on his hat and walked out.

In answer to an amused smile on my friend's face, the other remarked:

"You think that is rattling off business pretty fast, don't you?"

"Yes, and the only wonder to me is that the boy can remember a single thing you said."

"It is all in training. A boy may just as well learn to attend to what you say the first time and remember it, as to look to have it repeated over and over again, and then quite likely forget half his directions."

There was a great deal of truth in the remark, and it is well worthy the attention of every young person. It is a great disadvantage to any one to acquire the habit of half-listening, when he is told anything of importance. "Attention, sharp!" should be the motto of every wide-awake boy or girl when taking in instructions. It will save many mortifying blunders, and help to win for them a name for ability, which is capital better than bank stock with which to begin life.

The same peculiarities are apt to run all through a person's character. The inattentive listener is pretty sure to be the inattentive observer. It is an old saying that there are people who "can go through a whole forest and see no firewood." People of this stamp lose a great deal that might be turned to account by way of personal improvement, and they miss many wayside springs of happiness. Mr. Edgeworth claims that the difference in intellect among men depends more upon the early cultivation of this habit of attention, than upon any marked difference in their original powers.

Any boy of average ability may learn to attend closely to what goes on about him, or the business he has in hand. It may be necessary to go from one to thing to another in rapid succession, but for the moment we should give concentrated thought to whatever we are doing. It is by this close attention and sharp following up of facts that Watt made his great discoveries in steam, and that Edison has made for himself such a name in our day. There are more fields yet to be won, and the brave boys are now plodding on their way who are to win them. They are not the boys of lazy minds, nor the boys who are always forgetting, and saying "I don't care."

QUEEN VICTORIA AT HOME.

When the Assistant Editor of *The Christian Advocate* was in London he made a visit with several friends to Windsor Castle, the principal residence of the Sovereign of England, and the chief home of Queen Victoria. The Queen was absent on a visit to Scotland, but we were courteously shown through most of the historic royal apartments, as also through the several most interesting groups of buildings, gardens, and parks which go to make up that most magnificent royal home.

Nothing, however, interested us more than the responses of the guide to our questions concerning the daily official duties and home habits of the Queen. "Yonder," said he, "is Frogmore, and if the day is pleasant the Queen always drives there in an open carriage and breakfasts. If the weather is hot the table is spread for her in a tent in a lawn, where also, she reads private letters and newspapers." The Queen never takes up a newspaper that has not been previously perused by a lady in waiting, who marks all the passages which she thinks would interest her Majesty, who is supposed to look at nothing that is not marked. Afterwards the Queen goes to another room or to another tent, and proceeds to the business of the day; there are seldom less than twenty and often more than thirty boxes to be gone through, and a groom is kept constantly riding between the Queen at Frogmore and Sir Henry Ponsonby at the Castle.

After about three hours of incessant work her Majesty drives back to the Castle with the boxes in the carriage; and they are then carried up stairs on a tray, and sorted and dispatched by Sir Henry Ponsonby. Then her Majesty lunches with Princess Beatrice, and any other members of her family who are at the Castle; and, unless there is any ceremony of State appointed for the day, they afterwards take a walk in the sunk garden or on the slopes, and later go out for a drive. On their return they retire for a little necessary rest before preparing for dinner, which brings the day's visitors. The only part of the Queen's daily routine which never varies is the morning work, which comes as regularly as that of any clerk in the city, aud every thing is done by her Majesty with conscientious thoroughness. The Queen looks into every thing herself, and the public have little idea of the prodigious number and variety of the subjects which come before her for decision. It is an axiom among all who have served the Queen, that if they can only get their case looked into by her Majesty, strict justice is assured. At Windsor her life is more laborious than elsewhere, from the incessant visitors and ceremonies, and the impossibility of getting away from the pomp and pageantry of a Court.—*Christian Advocate.*

THE WREN'S PUZZLE.

Said a wee mother wren
As she sat on her nest,
With four cunning babies
Tucked up to her breast,
"I very much wonder
Which one I love best.

"I shall know by and by,
When they've found out their wings
And are learning to fly,
O the little, cute things!
What is that which my mate
From the apple-tree sings?

"(He's seen mothers before)
Yes, the dear, foolish fellow—
(In brown and in azure,
In scarlet and yellow).
How clear is his tenor!
How liquid and mellow!"

(And never the bird that
Was strongest to fly,
And sweetest could warble,
Was best in the eye
Of a dear, loving mother).
"You'll know by and by."

Loud sings the proud mate
To the bird in the nest,
"You will cherish the weakest one
More than the rest;
And the birdie few care for
You'll surely love best."

Exchange.

THE GARRET PARTY.

"Say, gramma, can't I and Chris and Dode go a-chestnutting on Pine Hill? We can, can't we? I know you'll let us."

Grandma Rand looked up at the sky, where dark clouds were gathering, then down to the anxious upturned faces of her three little grand-daughters.

"I'm 'most afraid it is going to rain," she said. "I think you had better ask Aunt Jane what she thinks about it."

"O dear! I know *she* won't let us go!" cried Katy, woefully.

They found Aunt Jane in the kitchen baking, and to Chris' eager question she answered shortly, '*Go chestnutting! Why*, no, indeed! It looks as if it would rain every minute."

"I knew she wouldn't let us," sighed Katy to her younger sisters, as they sat together on the haymow in the old barn.

"She never wants us to have any fun, and I think it is just horrid!"

"And it's Dode's birthday, too," added Chris.

"*Mamma* always does something to please us, if it is only to make us some seed-cakes," moaned Dora.

"Let's play something," said Chris.

"Let's get our dolls and have a party," said little Dora.

But Katy shook her head and declared, "*She* should not feel like playing a thing all day."

So they sat for half an hour and chewed their bonnet-strings, and thought how they were punishing Aunt Jane.

After awhile they heard some one calling, "Girls! Chris, Katy! Where are you all!"

"Hush," said Katy. "She wants to have us bring in some wood, most likely."

But Dora slid off the hay and ran down the stairs, calling,

"Here we are, Aunt Jane." And Chris and Katy followed close behind her.

Aunt Jane was waiting for them with a very smiling face.

"It is one's birthday to-day," she said, stopping to kiss Dora's rosy cheek, "and I want to have you all enjoy yourselves; so I've planned something new for you. Instead of the common birthday party, I am going to let you have a garret party; run up and see how you like it."

Did they run?

Didn't they? And what do you think they found in the grand, roomy, old attic? The great beams and rafters were trimmed with evergreens and bright with autumn leaves.

Then between the two big chimneys was the funny old table, with lion's feet, set with grandma's old willow dishes, and loaded with all the good things that children like, and tarts, and in the middle of the table was a glass dish filled wish grapes and pears.

"O, isn't it just too lovely for any thing?" cried Chris, when she found her voice.

"And grandma has let us have her best dishes!" added Katy.

"Hark! I heard something behind the chimney," said Dora, in a whisper.

"That was Lou Dittenhaver's giggle—I know that," said Katy; "she's hidding somewhere."

They ran around the big chimneys, looked into old chests and trunks, and found hidden in these queer places six of their dearest friends.

Such a happy day as that was! Such fun as they had! They dressed up in old-fashioned bonnets and cloaks which they found, played all kinds of games, and were having such nice times that they had no idea it was night, when Aunt Jane appeared at the head of the stairs to tell them that it was 6 o'clock, and was raining so hard that Joe would take the little girls all home in the big family carriage.

After their guests had gone, Katy, Chris, and Dora stayed up in the garret for some time, and Aunt Jane wondered what they were doing, but when she went to bed she found the following note pinned to her pillow:

DEER AUNT JANE, we think garet parties are splendid and we think you are to we thort you did not want us to have no fun and we was cross and said hits about you out on the hay but we are real sorry and if you will forgive us we won't never do so no more from

KATE AND CHRIS AND DODE.

THE NATIONAL FLOWER OF JAPAN.

The cherry blossom is the national flower of Japan, as the rose is of England, the lily of France, the thistle of Scotland, and the shamrock of Ireland. On the mikado's flags, papers, and carriages, and on the soldiers' caps and uniforms you will see the open chrysanthemum. But the flower of the people and of the nation is the blossoming cherry tree.

"Do not all cherry-trees blossom?" you will ask.

Yes; but the Japanese cultivate all over Japan, by the millions, the sakura tree, which is valued only for the beauty of its blossom. From an entire tree you could not get ripe cherries enough to make a pie; but the blooms are massed together on the boughs like clouds, and the blooms are often as large as a rose. Picnics in Japan are called "Going to see the flowers." In June millions of the people go out to sing and sport and laugh and play under the cherry trees or to catch "the snow showers that do not fall from the skies." There are tens of thousands of stanzas of poetry about the cherry-tree. Some of the people become so enchanted with the lovely blossoms that they actually say their prayers under them or even worship the famous old trees.—*Harper's Young People.*

Pleasantries.

When luck knocks at the door, it often finds the man inside too lazy to lift the latch.

The reason that æsthetes so admire the stork is that he can stand for hours on one leg and look as though he didn't know anything and didn't want to.

A Washington clergyman shouted out the names of several brands of champagne, under the impression that his congregation would take them for Latin quotations, and three deacons gave away their knowledge of drinks by getting indignant.

An old farmer was in town last week looking for an editor's table, on which to build a hen's nest. He explained that he had learned from the papers that the biggest eggs were always laid on the editor's table, and he wished to ascertain whether the papers lied or not.

Religious Intelligence.

At Home.

A chandelier fell in the Baptist church at Roxboro, N. C., during services last Sunday, seriously burning a number of persons.

The Missionary Convention of the Christian Church, which met at Lexington, Ky., closed its session October 21; $30,000 was raised for missionary purposes during the session.

Four Baptist churches in Rhode Island, which were committed to open communion, have ceased to occupy that irregular position, and entered the ranks of the great body of Baptists, properly so-called.

The Christian Convention which met at St. Louis last week passed unanimously a resolution to begin a series of revival meetings. The Rev. Charles Spurgeon, Jr., who has attended and addressed the Convention, and preached in a number of churches, is spoken of as being one of the most eloquent speakers ever heard in St. Louis.

An organization known as the Maccabees, intended "to encourage and assist the promotion of agriculture among Israelites," has been formed in Cincinnati. It is proposed to enrol in sections all Israelites over 13 years of age, to pay annual dues of $1 each; the sections in a State to constitute a division, and the representatives of the divisions to form a grand division. The latter will have an executive council, which shall control and disburse the funds. Until the executive council is organized a provisional council has been chosen.

The Presbyterian Synods of Harrisburg, Pittsburg, Erie and Philadelphia, met in convention at Harrisburg recently, for consolidation. Over three hundred ministers and elders were present. A resolution to make the new Synod a delegated body was carried by a majority of about fifty. The matter now goes down to the Presbyteries for ratification. The temperance question was brought up, but after a long discussion the resolution was tabled, the members claiming that it touched too strongly on politics, which were running very high at the present time. The question will be debated at the next meeting of the Synod.

At the Conference of Baptist ministers in this city last week, Rev. J. W. Ashworth read a strong paper on the deaconate. The essayist plead for the restoration of women deacons. "There is," he said, "a distinct reference to women deacons in the 16th chapter of Romans. Early Church writers frequently speak of deaconesses, and Chrysostom had special regard for this order of service. The order of deaconesses did not change until the fifth century, and some say it continued until the tenth century. If ever deaconesses were required, they are required now. To a large extent will the Church be dead or alive as the deacons are dead or alive."

Abroad.

Canon Farrar declares that the secret of the success of the Salvation Army, so far as there has been any reality in its success, is not hard to find. "It lies," he says, "in a less conventional standard and a more thorough self-denial."

A curate at the English Church Congress complained that in the West End of London curates were allowed to preach only on Sunday afternoons, to a congregation of servant girls. One did not get the best out of a man, he insisted, when relegated to those subordinate positions.

In the Provincial Diet of Lower Austria the Jewish question has been raised by a petition from a so-called Reform Club of Vienna begging the assembly to reconsider the legal status and privileges enjoyed by the Jews. The prayer of the petition was supported by Deputy Schonerer, who threatened that if the Jews were not suppressed by legal process they would be summarily put down by force after the Pressburg fashion. The Diet, however, proceeded to put down Herr Schonerer, and a motion that the petition should not be entertained was carried with only two dissentients.

The third Sunday is September is celebrated in Switzerland under the name of Dank, Buss, and Bet-Tag, or "Thanksgiving, Penitence, and Prayer Day." This annual celebration is a very curious and interesting one, and probably unique of its kind in Christendom. The present year was a sort of jubilee of the institution, for it was just fifty years ago that the Catholics of Switzerland consented to fix one common day with their Protestant brethren for national thanksgiving, national repentance, and national intercession, and it was agreed that this temporary reunion of all Swiss Christians in one common religious action should take place every year, on the third Sunday in September. So far as concerns the Swiss Protestants, the observance is more than two centuries old. The Bettag was founded in 1650, in gratitude for the conclusion of the terrible Thirty Years' War, and as a perpetual memorial of the definite separation of the Swiss Cantons from the Holy Roman Empire, and the concession of their independence as self-governing Republics.

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Embroidered — cashmere dress-patterns at $15, such as are not likely to be matched anywhere for less than $25.

We have been more successful in dress embroideries for two seasons now than any other house in Philadelphia; that is, we had them first; we have had altogether the best, the most of them, and the lowest prices; and now we are beating ourselves. These at $15 are about on a level with what we have had at $25; better than some; not quite so good as others. The cashmere itself is worth 60 cents a yard. The embroidery is not of floss, but of twisted silk, generous and beautiful.

Nine colors and black.

Third and fourth circles, south entrance to main building.

More novelties in linen handkerchiefs now than at any one time within two years, may be. There has been a dearth of notably new designs; that is, the new have been not very new; the resources of handkerchief printers have seemed to be exhausted. We said so a year ago, you may remember.

There's quite a revival now. There's other handkerchief news too, quite as welcome to the majority of buyers.

Outer-circle, south entrance to main building.

A $5 blanket, of large wool woof and fine cotton warp, weighs 5¼ to 5½ pounds. The next heaviest that we hear of at the price, weighs 4¾ pounds. The difference in weight is the proper measure of the difference in value of the two.

We quote this only as an illustration. We are not aware that this particular blanket is better worth its price than a dozen other blankets.

North of City-hall-square entrance.

Christmas cards are beginning. The variety is so great that we can't possibly show all at one time. Nobody knows when will be the best time to choose. We shall keep up an assortment of about 1,000 all the season through; but it will change from week to week. More room later.

South of Thirteenth-street entrance.

Do you know where the fine laces are now-a-days? Trade in the more costly goods of all sorts is slow to shift. It clings to a house that once gets it. It waits for a new merchant to decidedly deserve it, before it seeks him out. But it does change in time.

A year ago last summer our buyer of laces went to Europe with his eyes wide open. Last summer he went over again, and this time with a big pocket-book. We couldn't have sold such laces two years ago.

Third circle, southwest from centre.

Dogskin $1.25, 3-button gloves for $1.

West of Arcade, 1313 Chestnut; seventh counter.

Silk-damasse-upon-cotton hose. No, it isn't embroidered. $2.35 and $2.50.

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PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, November 13.

COTTON was inactive and the market barely steady on a basis of 10⅝c. for middling uplands; 10⅜c. for low middling, and 9⅞c. for good ordinary.

FLOUR.—We quote supers at $3@3.37; winter extras at $3.50@4; Pennsylvania family at $4.75@5; Ohio and Indiana do. at $5.25@5 75; St. Louis and Southern Illinois do. at $5.50@6; winter patents at $6.25@7; Minnesota bakers' extras at $5.50@6.50, chiefly $5.75@6.25, and do. patents at $7@7.50. Buckwheat Flour was dull at $3.15@3.50 for ordinary to choice patent, with sales of 100 bags at the outside rate. For general sales $3.25 was quoted. Rye Flour was firm at $4.25@4.37 for Pennsylvania, the outside rate for choice.

WHEAT.—Sales reported comprised 1200 bushels No. 1 and Delaware long berry red for milling at $1.10@1.12, with $1.07½ bid and $1.07⅝ asked for car lots No. 2 red in elevator; $1.07½ bid and $1.08 asked at the noon call for November; $1.08⅝ asked early but bid at the close, with $1.09 then asked for December; $1.10½@1.10⅝ bid and asked at first call for January, and $1.10½ bid and $1.10⅝ asked at the close, with $1.12 bid and $1.12½ asked for February. After Boards December was offered at $1.08⅝, with $1.08⅜ bid.

CORN.—Sales of 600 bushels steamer in grain depot at 85c.; 3000 bushels sail mixed do. at 85@85½c.; 7500 bushels do. at spot in lots in export elevator at 86c., with new Delaware yellow afloat offered at 75c.; 30,000 bushels November sail mixed in elevator at 83c., closing at 82½c. bid and 83½c. asked; 10,000 bushels December at 67½c., closing at that bid and 67⅝c. asked; 10,000 bushels January at 62½c., with that bid and 62⅝c. asked at the close, and 61½c. bid and 61⅝c. asked for February.

OATS.—Futures ruled quiet, but closed ½c. higher; sales of 2 cars warm mixed at 41½c.; 1 car No. 2 mixed early at 42c.; 3 cars do. do. later at 43c.; 2 cars No. 3 white at 46c.; 12 cars No. 2 do. early at 47c.; 4 cars do. do. later at 47½c., and 2 cars do. do. at the close of 'Change at 48c., with 46c. bid and 46½c. asked for No. 2 white November; 46c. bid and 47c. asked for December; 46½c. bid and 47½c. asked for January, and 46½c. bid and 47½c. asked for February.

RYE was dull and nominal at 70@73c., as to quality.

PROVISIONS.—We quote Mess Pork at $23@23.50; shoulders in salt, 10½@10⅝c.; do. smoked, 11½@11⅝c.; pickled bellies, 13½@14c.; do. smoked, 15½@16c. Loose butchers' Lard, 12c.; prime steam do., $12.75; city kettle do., 13@13½c. Sweet pickled Hams, 13½@14c.; smoked do., 15½@16c. Beef Hams, $18@19.50, as to brand; dried Beef, 13@15c.; extra India mess Beef, $28@28.50. City Tallow 8c. in hogsheads. Oleo Stearine, at 10½c., and Lard do., 13@13½c.

BUTTER.—We quote creamery extras at 36@37c.; do. firsts, 33@35c.; do. held lots 28@31c.; Bradford county fresh tubs at 32@33c.; New York do. at 31@32c.; Western dairy extras, 28@30c.; common and medium shipping grades, 11@15c.; prints, fancy, 38@40c.; do. firsts, 30@35c.;

CHEESE.—We quote New York full cream at 13¾@13¾c.; Ohio flat fine, 13c. do. fair to good, 11½@12½c, Pennsylvania part skims, 8½@9½c., and do. skims at 3@5c.

LIVE POULTRY.—We quote live Chickens and Ducks at 10@12c., and Turkeys at 11@13c., chiefly 11@12c., as to quality. Dressed Turkeys, dry-picked, at 13@15c.; Chickens, dry-picked, at 12@14c.; do., scalded, at 11@12c., and Ducks at 12@13c.

EGGS.—Sales of Western extras at 31c., and Pennsylvania, New Jersey and Delaware fresh at 32c., in a wholesale way, with jobbing selections 1c. higher. Ice-house lots, 28@30c. Limed were in good demand at 27c., and some extra brands brought 28c.

PETROLEUM.—The market for export was dull but steady at 8⅞c. for ordinary refined in barrels; 8⅞c. for "70 Abel" test, and 12c. for cases.

HAY AND STRAW.—We quote choice Timothy Hay at $16.50@17; fair to good do., $15@16; Rye Straw at $14.50@15.

SEEDS.—Clover was quiet and steady at 9@9½c. ℔ lb for good to choice. Timothy continued dull at $1.50@2 for poor to choice. Flax was nominal at $1.25@1.30 for round lots.

FEED.—The market was dull and weak at $16.75@17, as to quality and location, for winter Bran, with sales of 1 car choice on track at $17 and 1 car prime spring Shorts at $16.50.

Live Stock Prices.

The receipts for the week were: Beeves, 5000; sheep, 17,000; hogs, 5000. Previous week: Beeves, 3300; sheep, 13,000; hogs, 4500.

BEEF CATTLE.—The large arrivals of stock depressed prices from ½c. to ¼c., the latter on the lower grades. Quotations: Extra, 6¾@7c.; good, 5¾@6¼c.; medium, 4¾@5¼c.; common, 3¾@4¼c.; fat cows, 3@4¼c.

MILCH COWS were inactive at $40@80; extra graded sold as high as $90.

SHEEP.—The large supply had a depressing effect on the market, and rates on all grades except extra heavy declined ¼c. Quotations: Good, 4¾@5¼c.; medium, 4@4¼c.; fair 3¾@3¾c.; common, 2½@3c.; fat ewes, 4½@5c.; stock, 3¾@4¼c.; Chester county lambs, 5@7¼c.; Western lambs, 3½@6¼c.; veal calves, 7@10c.; York State calves, 4@4½c.

HOGS were in fair demand at 10@11½c., with sales of one load of New York rough at 9¾c.

DRESSED BEEVES closed active at 7½@9½c. Sales last week: C. S. Dengler, 103 head, 8@9½c.: A. A. Boswell, 133 head, 7½@9½c.; J. F. Lowden, 55 head, 8@9c.; Harlan & Bro., 83 head, 7½@9½c.; W. H. Brown, 144 head, 7½@9½c.; H. G. Beckman, 45 head 7½@9c. Dressed Sheep were active. Samuel Stewart sold 687 head at 7½@9c., and 109 head dressed lambs at 9@11c.

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P. S. Balloon News.

The many thousands of visitors that witnessed the ascent of the Oak Hall balloons during the Bi-Centennial Celebration may be interested to know what became of them.

No. 20.—Left Oak Hall Tuesday, October 24, at 11.55 A. M. Captured the same day near Union Mills, N. J., by Clayton D. Gaunt.

No. 24.—Left Oak Hall Wednesday, October 25, at 12.10 P. M. Captured at sea, at 7 A. M., October 27, in latitude 39° 10; longitude, 73° 45; by Captain John I. Moule, of the schooner F. E. Hallock, from Philadelphia, for Albany, N. Y.

No. 22.—Left Oak Hall Thursday, October 26, at 1 P. M. Probably went to sea, with a stiff westerly breeze. Not heard of yet.

No. 23.—Left Oak Hall Friday, October 27th, at 2.30 P. M. Captured near Freehold, N. J., on same day by Horatio Clayton.

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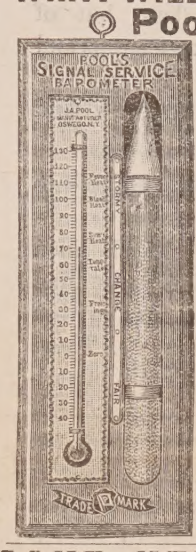

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